

CHARACTER HANDBOOK 8

DUNGEONS & DRAGONS[®]

Arsenic and old Spellbooks

The Shubani

And the Mornei Gypsies



A Book by
Emanuele Betti



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The rules in this handbook are based on D&D rules as described in the original handbooks in Basic, Expert, Companion, Master and Immortal sets, in the official Gazetteer expansions, and in fan-made products, with a special mention of the works of Marco Dalmonte.

To play with this handbook you must have the original Basic, Expert, Companion and Master set rules for Dungeons & Dragons and the Gazetteer 03: the Principalities of Glantri.

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INTRODUCTION

This series of handbooks is studied so that each player may find all of the rules concerning his character in the same place, whenever he needs them. Each book of this series will present all of the options that a character of that class is allowed, from specializations, to career opportunities, with a particular attention to the setting where this campaign is set.

This particular booklet is dedicated to the Shubani, the spiritual leader of the Mornei Gypsies, the wise woman that preserves and passes on the ancient knowledge of a very special kind of magic.

THE SHUBANI IN

THE PRINCIPALITIES OF GLANTRI

Shubani is a word in the Mornei dialect that means "wise woman", and identifies the spiritual leaders of their communities. The Shubani is considered the depository of the knowledge of the ancestors, and this is proven by the fact that she is able to use some kind of magic.

Most of the people outside the Mornei families would not know any difference between a Shubani and a common gypsy woman, nor they would understand their ancient magic. Even wise magic-users often snub them,

regarding their powers as "mere superstition".

Therefore, a Shubani is often seen exactly like any other gypsy in the Principalities, and that may greatly change, based on where in the Principalities the gypsy is.

Mostly, the gypsies are ignored, or seen with suspicion. It is common to mistake their travelling nature for carelessness and laziness. Some actually hate or fear them, due to fairytales where the gypsies are evil, or other common prejudice. It is very rare that the gypsies are regarded as nice people. But in the society of the Mornei, a Shubani is regarded as a leader, a wise person whose advice is always right, and someone to respect in every circumstance.

ABOUT THIS HANDBOOK

This handbook describes the Shubani in the society of the Mornei gypsies, and is also a useful resource to understand their philosophy, their background and their overall connections. After the description of the Mornei families, a chapter will be devoted to the description of the Shubani class. Then, we will dive into the abilities and magical powers of this very particular individual.

A special attention will be given to "the eye", which is the power that only the Shubani may develop, to see the future. Finally, some ideas about how to fit a Shubani in the campaign will also be given.

EXPERIENCE AND LEVEL UP

When the Gazetteer of the Principalities of Glantri was first published many years ago, rules for personalized Experience points for Magic-Users were introduced to balance the otherwise too fast growth of Arcanes who would indulge in Magic Research. Those rules have in these handbooks been expanded to suit each Class, so that every character gets extra experience when using his class skills for the group, and may also help players to play their character better.

Level up rules are somehow inspired to the same Gazetteer as well. In the Great School of Magic it is described how a student needs to research a new spell as an exam to get to the next level. These rules are similarly pushing other characters to perform something that's typical of their Class to be able to progress to the next level.

Both these rules have been added in this book to provide a better balance between Mundanes and Arcanes.

INTRODUCTION

MORNEI GYPSIES

Mornei gypsies are the most common gypsies in the Known World. They are the biggest gypsy group, and they live in a big area that spans from the Principalities of Glantri to the western end of the Empire of Thyatis, crossing Darokin, Karamaikos, the Five Shires, Alfheim, Ethengar, and sometimes reaching also the lands of the Heldann.

PHYSICAL FEATURES

The mornei Gypsies are usually shorter than most of the other human races, but nevertheless they tend to be very well proportioned and, in general, men tend to be handsome and women beautiful. The great majority of the Mornei have curly or wavy black hair, black or dark eyes, and they all have slightly pointed ears, which are a trait that comes from a legendary elven ancestor.

Their skin tone is a tanned white, almost golden, and their eyes are long and thin, like the ones of the Ethengarians.

Both men and women take great care of their look, and like to wear jewels and colourful clothes. The women usually wear a sophisticated make-up, which many of the other races often consider excessive. Some of the men also use a moderate amount of makeup, especially in formal occasions like weddings, mostly to underline and contour their eyes. Most gypsies like to use incense and other natural perfumes to enhance their personal smell.

MORNEI BELIEFS

The Mornei believe in the Immortals, but they don't consider them as omnipotent god-like beings. They rather see them as different incarnations of a supreme will, which is the Force of Nature. On this extent, Immortals are seen like other spirits of nature, fairies and sprites, and like physical

manifestations of the power of nature, like eruptions and wind blowing, but more powerful.

For this reason, they don't worship any Immortal, even if they praise them all. When in the Principalities of Glantri, they pray Rad like everyone else, considering him the Spirit of Light and Intelligence.

Their philosophy is based on the belief that the spirits of nature are the true owners of the Earth, and that nobody should ever possess land. They don't recognise land property or the nobleship, or even borders. They live wherever they like, often moving adjusting to the seasons.

Another important trait in the Mornei belief is that the Spirits - and Immortals as well, because they are spirits - favour the men and give them everything they need to live. Therefore, they prefer to harvest whatever the Nature gives, rather than work and become farmers.

Finally, the Mornei believe that the Shubani are somehow connected with the Spirits. They are born with this gift, and the Spirits favour them more than other men and women. This is the reason why the Shubani are able to use magic and have the Eye. This is also the reason why the Shubani are the spiritual leaders of the gypsies, who see them as wise and powerful. It is the Shubani who perform all of the rituals in the life of the gypsies: they celebrate weddings and funerals, and even the rituals of the coming of age.

MATERIAL LEADERS

If the Shubani are the spiritual leaders of the Mornei, the material leaders of the gypsies are the householders of each family. Due to their traveller lifestyle, each family has a leader and when the families meet, every householder is considered equal to the others. However, men who have a very long line of heirs are revered more than younger ones who barely have a few children.

A man becomes a householder if he satisfies two requisites: to have at least one son or daughter, and to own a wagon for his family. If a man has children but is still living with his father - or his wife's father - he's subjected to the older man's authority and is not considered a householder.

When the Mornei meet or gather in some of their permanent campsites, the decisions for the community are usually taken by the council of the Householders. Decisions are taken by raising hands, and each householder has the same vote, but again, older and more experienced men are usually able to influence other ones.

CAMPsites

There are two types of campsites: the permanent ones and the non-permanent ones.

Non-permanent campsites are the most common ones: when the gypsies travel, they make a small campsite wherever they decide to stop. However, they don't usually build any permanent structures, and whenever they leave they take everything they built down, and take along anything that may be of use. Non-permanent campsites may last for just one night, if the gypsies are travelling, or for a few days, weeks, or even months. However, non-permanent campsites seldom last more than a few weeks, except when more than one family meet at the same site and decide to share a camp.

Permanent campsites are much less common, and there are just a handful around the Principalities of Glantri. In these places there is always a few families, and some permanent structures - like wells, walls, stables and shrines - have been built. They are usually very rough structures, but well made enough to satisfy the gypsies' needs. In the Principalities of Glantri all of the permanent Gypsy campsites are spread in the valley of Dol Anur river and on the hills that divide the Colossus Mountains from the plains of Ethengar.

INTRODUCTION

Permanent campsites are the places where usually the gypsy community gathers for special celebrations - like weddings, funerals and other rituals - but also where most of the gypsies go in late autumn, to spend the winter together and be safe from monsters, wild animals and bandits.

FUNERALS

Funerals are rituals that are meant to send the body and the soul of the dead ones back to the Spirits World, where they will be able to meet the Spirits and be judged for their life. Due to the gypsies being travellers, it is obvious that they don't bury their beloved ones like other people do. The Mornei prefer to burn their dead ones onto pyres usually built on a special round stone altar in their permanent campsites. Most of the Mornei are able to travel for days to reach a campsite and have a proper funeral for their beloved ones. However, if the gypsies are too far from a campsite or unable to travel to one, they may perform a funeral ritual on a roughly prepared circle of stones instead, or even lay their dead ones on a wooden boat and let them flow along a river or over the sea. It is usually a Shubani that performs the funeral, and that decides whether it is possible to have an alternative ritual instead of a pyre. However, if there is no Shubani available, this task is given to the oldest woman in the family and, if no women are in the family either - to the oldest man.

Normally, the Mornei wear white clothes for funerals and display their best jewels as a form of respect. For the same reason, no makeup is allowed, except for black eyeliner for both men and women. For weddings and other rituals, they prefer to wear very colourful clothes, avoiding white very carefully.

WEDDINGS

If funerals are a display of jewels on sober clothes, weddings on the other

hand are extremely crazy. Everyone that takes part to a wedding always wear their best clothes. Women display their jewels, and always try to impress with very complex hairstyles. The makeup is crazy colourful, and in general everyone tries to look gorgeous. However, it is the bride and groom who really take the stage on that day. They usually have matching clothes made for the ritual, and they are also as exaggerated as they can be.

This is a chance for the families involved to show their wealth and is thought to attract good luck and happiness. Brides wear gowns that are often so big that they can barely walk, and are given the most sparkling and striking jewels of their families to wear.

The ceremony itself is also very picturesque, with the two lovers exchanging promises, tying their arms together with a bejewelled ribbon, drinking from ceremonial cups and even slapping each other's face. A wedding ceremony usually takes up to a couple of hours, but may be as short as half an hour, depending on the organization. Sometimes, the parents and siblings of bride and groom are asked to take speeches, and that may stretch the wedding's duration quite a lot.

Normally, weddings are organized from late autumn and messages are sent to relatives and friends of the couple so that they can join them in the camp where they will spend the winter. Winter and early spring are the seasons when most of the weddings take place, but because many want to marry in spring, it is usually the Shubani that has to sort out the weddings, so that they don't pile up all in the same days or weeks.

Usually, the weddings end by mid-afternoon, because it is tradition that the Bride and Groom leave with their wagon to spend their first night far from the campsite where they got married. However, this is more a tradition than a rule, and if the wedding takes place in

winter it is very likely that the newlyweds will not leave the campsite until it's safe to do so. Most of the new couples just go some miles away, set a small campsite for the night and come back on the next day. Sometimes, if the family is not rich, they may borrow a wagon from a relative, and they have to return it.

Most of the couples don't actually take a wagon and leave their families behind until they don't have at least a couple of children, so that the Bride may actually have the help of her mother, aunts and sisters - or the Groom's ones - during her pregnancy, to learn how to raise the children and administrate the household.

BARGAIN

Mornei gypsies use money as much as anybody else. However, they often travel across borders and the money they have may not be accepted in the new land they reach. For that reason, in their society bargain and exchange of goods have gained a big importance. Whenever a gypsy trades goods, his or her first instinct is usually to give some other goods in, instead of paying with cash. This often causes some headache to Glantrian tax collectors, who may be forced to gather chickens, fancy clothes, food and other items instead of coins when dealing with the Mornei.

Mornei characters should be the same and try to favour the possession of fancy goods rather than coins. Jewelry are the favourite goods for every gypsy, followed by clothes, wagons, weapons, makeup, food and wine. However, any valuable item may appeal to them, as long as it's easy to carry around and it can be displayed to show one's wealth.

THE SHUBANI

The Shubani - often called Shubani witch by non-gypsies - is a priestess and an enchantress, and her powers come from her devotion to the Spirits of Nature, and to her study of the ancient traditions of the gypsies. Her powers may seem very weak if matched with common magic-users or clerics, but their limited

magic is some of the most useful for the small societies where they live, and the Eye helps them to protect their brothers and sisters.

The Shubani are often referred to as "Mama", which means "mum", because they are seen as the spiritual mothers of the Mornei. Therefore, a Shubani named Rose would be called "Mama Rose" by other gypsies.

If it's quite unusual for a Shubani to adventure in a group where there's no other gypsies, it is sometimes possible that she has left her family for some particular search. However, it is usually some limited search and she will once again return to the Mornei when it's over. It is much more usual that the Shubani is part of a gypsy party that may have some non-gypsy character as well.

PLAYING A SHUBANI

Generally speaking, the Shubani is not a fighting character. She is not the type that goes head-in into combat, and often she is not even well-trained enough to survive a combat herself. She much more relies on her powers and her wisdom, trying to keep out of trouble, rather than being caught in a fight. She is a support character for other members of the group, and her role is mostly to help others, and not than be directly involved in the action.

The Shubani is expert in brewing potions and, given time and ingredients, she may brew very useful concoctions starting from level 1. Under this point of view, she is better than magic-users and clerics, who must wait until level 9 to be able to brew potions.

SHUBANI SAVING THROWS TABLE					
LEVEL	SAVING THROWS				
	DEATH RAY & POISON	MAGIC WANDS	PARALYSIS & TURN TO STONE	DRAGON'S BREATHE	SPELLS, STAVES & RODS
1 - 5	13	15	14	16	13
6 - 10	11	13	12	14	11
11 - 15	9	11	10	12	10
16 - 20	7	9	8	10	8
21 - 24	5	7	6	8	6
25 - 28	4	5	4	6	4
29 - 32	3	3	3	4	3
33 - 36	2	2	2	2	2

From level 9 on, the Shubani may use the Eye to see the future, even if this power has some big limitations. Moreover, their magic is a mix of clerical and arcane magic, and this gives them access to the magic items of both classes.

MORAL ALIGNMENT

Shubani women are usually Lawful, but Neutral ones are not that rare. Chaotic Shubani are quite unusual, though, because their role in the gypsy society is to keep order and help others, and that is not really the behaviour of a chaotic person. However, there may be chaotic Shubani women, but they are usually offcasts of the Mornei society.

GENERAL SKILLS

Like other humans, the Shubani starts the game with 3 general skills, plus the bonuses on both her Prime Requisites: Wisdom and Charisma. On top of that, the Shubani also gets as a bonus skill *Science: Herbalism*. Other skills that are very suitable for a Shubani are *First aid, Natural healing, Hypnosis, Astronomy and Astrology, Fire-building, Weather forecast, Fortune telling*. The Shubani knowledge is usually passed on to the next generation orally, therefore *Reading and writing* is not an essential skill for this character class.

LANGUAGES

When a Shubani character is created, the player may pick, on top of the usual languages, a bonus language

among *Belcadiz elven, Ethengarian* or *Karameikan*.

WEAPONS

The Shubani are not really trained to use weapons. When a Shubani is created, she has Base mastery in two weapons of her choice. She may use any one-handed weapon and any ranged wepon (both one and two-handed), plus the staff. The Shubani cannot fight with two weapons, nor she may carry a shield, though.

A Shubani gets another mastery slot for her weapons at levels 5, 10, 15, 20, 25, 30, 35 and for every 500.000 XP after reaching level 36.

ARMORS

The Shubani may only wear armors that don't reduce her movement rate, like the Alpathian silk robe, the leather armour and the Elven silver mail.

MAGIC

The Shubani may cast spells from level 2, and may only cast spells from the Shubani spell list. A Shubani does not have a spellbook, therefore she must learn every single spell she knows by heart. This leaves her with a very limited number of spells available every day, but also gives her the chance to cast spells without memorizing them in the morning. Shubani don't get bonus spells for high scores in their Prime Requisites.

Moreover, the Shubani is able to brew potions from level 1. See the paragraph *Potions and Brews* later on for details about this ability.

THE SHUBANI

If she's able to read, a Shubani may also cast spells - both arcane and divine - from scrolls. A Shubani may use all of the magic items that may only be used by spellcasters, magic-users and clerics.

Finally, a Shubani may craft magic items exactly like any other spellcaster from level 9, using Charisma as her Prime Requisite. She can also research spells, but only the ones in her spell list.

PRIME REQUISITE

The Shubani has 2 prime requisites: **Charisma** and **Wisdom**.

These Abilities are the ones that every Shubani praises the most, and the ones that she usually has higher.

A Shubani with particularly high scores in these Abilities gets bonuses to her earned experience points at the end of each adventure.

A Shubani with Charisma and Wisdom both 13 or higher gains a +5% XP bonus.

If she has Charisma and Wisdom both 16 or higher, the bonus doubles, gaining a +10% XP bonus.

HIT DICE

Like magic-users, the Shubani is not a character that is made for combat. Therefore, she rolls 1d4 at every level to determine her HP. After reaching level 9, a Shubani does not roll HD anymore and constitution bonuses no longer applies, therefore she only gains 1 HP per level.

SPECIAL ABILITIES

The Shubani has quite a few special abilities, which will be described better in the following pages.

SHUBANI EXPERIENCE TABLE									
XP	LEVEL	HD	SPELLS PER LEVEL						THACO
			I	II	III	IV	V	VI	
0	1	1d4	-	-	-	-	-	-	19
3.500	2	2d4	1						
7.000	3	3d4	2						
14.000	4	4d4	3						
28.000	5	5d4	3	1					
56.000	6	6d4	3	2					17
110.000	7	7d4	3	3					
220.000	8	8d4	3	3	1				
370.000	9	9d4	3	3	2				
520.000	10	+1	3	3	3				
670.000	11	+1	4	3	3				15
820.000	12	+1	4	3	3	1			
970.000	13	+1	4	3	3	2			
1.120.000	14	+1	4	3	3	3			
1.270.000	15	+1	4	4	3	3			
1.420.000	16	+1	4	4	3	3	1		13
1.570.000	17	+1	5	4	3	3	1		
1.720.000	18	+1	5	4	3	3	2		
1.870.000	19	+1	5	4	4	3	2		
2.020.000	20	+1	5	4	4	3	3		
2.170.000	21	+1	5	5	4	3	3		11
2.320.000	22	+1	5	5	4	3	3	1	
2.470.000	23	+1	6	5	4	4	3	1	
2.620.000	24	+1	6	5	4	4	3	2	
2.770.000	25	+1	6	5	5	4	3	2	
2.920.000	26	+1	6	6	5	4	3	2	9
3.070.000	27	+1	6	6	5	4	4	2	
3.220.000	28	+1	6	6	5	4	4	3	
3.370.000	29	+1	6	6	6	4	4	3	
3.520.000	30	+1	6	6	6	5	4	3	
3.670.000	31	+1	6	6	6	5	5	3	7
3.820.000	32	+1	6	6	6	6	5	3	
3.970.000	33	+1	6	6	6	6	5	4	
4.120.000	34	+1	6	6	6	6	6	4	
4.270.000	35	+1	6	6	6	6	6	5	
4.420.000	36	+1	6	6	6	6	6	6	5

FOLLOWERS

A Shubani gets her first followers upon reaching level 6. The followers of a Shubani are usually only Mornei gypsies, and at least 50% of them are always apprentice Shubani as well.

THE WAGON

Gypsies don't build fortresses. They don't like to settle in a place, therefore they never become nobles or acquire land (which is against their philosophy as well).

At any level, when they have enough money, any Mornei gypsy - and especially the Shubani - may get his or her own wagon. The wagon must be fitted with a lot of appliances and utensils, because it will become the gypsy's house on wheels, and is usually bigger and more expensive than

common wagons. A Gypsy wagon usually costs 500 Dc and has an encumbrance capacity of 18 units and 6 passengers.

When it comes to the Shubani, her wagon must also be fitted with charms and spiritual items. She may acquire these items during adventures or buy them. For every 1.000 Dc worth of charms that are stored in the wagon, the Shubani gets a bonus of +1% when using the Eye in the wagon. The maximum bonus that can be achieved this way is +10%.

If the wagon where all of the charms are stored is stolen or destroyed, the Shubani immediately loses 5% of her total XP. If the wagon was stolen, those XP can be restored by retrieving the wagon.

THE SHUBANI

SPECIAL ABILITIES

The Shubani have and develop several special abilities. They are described here in detail.

POTION MAKING

This is a basic ability that every Shubani has from the first level. The potions made by the Shubani are slightly magical, but are made of natural ingredients and no magic power is needed to brew them. Their cost is much lower than normal potions, but once they are brewed they need to be used within one week, or they must be wasted.

When a Shubani is created, she may pick any 3 first level spells from all of the lists of magic-users, clerics and druids. The Shubani knows how to make potions that reproduce the effect of those spells. At every new level the Shubani learns a new potion of her choice, picking another spell. The level of the new potion will be that of a spell not higher than her level divided by 3, round up.

On top of the potion that a Shubani is allowed to learn at the level up, she may also research new potions, very much like the magic-users research new spells. For the research, a Shubani gets a bonus of +1% on her success rate for every 2.000 Dc worth of charms in her wagon, up to a maximum of +10%. The player that plays the Shubani must keep a record of the potions that she knows.

When making a potion, the Shubani needs 1d6+6 turns, plus one turn per level of the potion, and she may brew up to 10 flasks of potion at the same time, depending on the size of the cauldron that she has to brew it, and on the amount of ingredients that she has.

A Shubani may harvest potion ingredients through her general skills. All of the *Science* skills may help her in the task. It is up to the DM to determine the amount of ingredients that each use of these skills will give to the Shubani,

but generally speaking each success should grant not more than 100 Dc worth of ingredients. It is extremely unlikely for a Shubani to buy ingredients, rather than harvesting them.

When brewing, a Shubani needs 150 Dc worth of ingredients per level of the potion, plus 50 Dc per level of the potion for each flask that she wants to make. For example, to make four flasks of a first level potion of healing, a Shubani needs 150 Dc for the base brew, plus 200 Dc, for a total of 350 Dc worth of ingredients.

The success rate is determined, once again, exactly like when a magic-user is trying to enchant a potion. However, the process is much faster, and the Shubani uses Charisma in place of Intelligence for her brewing. Moreover, there is no penalty for a potion that the Shubani has never brewed.

$$(Cha + level) \times 2 - (spell\ level \times 3)$$

Please note that brewing a potion with this skill does not give a shubani any XP.

POISON RESISTENCE

A Shubani is usually more resistant to poisons than any other character. If poisoned, a Shubani may try a second save against the poison. If the second save succeeds, the strength of the poison that hit her is reduced by one class. For example, irritating poisons would not have any effect, while lethal poisons would become greater ones.

POISON	TOXICITY LEVEL
IRRITATING	1
PARALYSING OR DEBILITATING	2
LESSER	3
NORMAL	4
GREATER	5
LETHAL	6

The table above gives you a reference for the level of every poison in the game. In case of doubt, it is the DM that determines the new effect of the poison.

TURN UNDEAD

The limited spiritual power that a Shubani gets from the Immortals allows her to turn the undead like a cleric, but with a level equal to 1/3 of her level, round down (minimum 1). The Shubani doesn't need a holy symbol to turn the undead.

CANCELLATION

From level 5 on, a Shubani may try to cancel the magical effect of any spell, attack or magic item that is prolonged in time, or even permanent. The skill works exactly like *dispel magic* spell, but the dispelling only lasts for 1d6+1 rounds and may only affect a single effect. This skill cannot affect any magical creature. The Shubani must touch the affected creature, area or object, to lift the magic effect from it. A Shubani may successfully use this skill three times per day. Unsuccessful attempts don't count for the total. With this skill, a Shubani may for example lift the curse from an item long enough to allow the character carrying the item to get rid of it.

STRONG MIND

From level 9, when they learn how to use the Eye, the Shubani gain as a secondary effect of their new power a greater resistance to mind control and mind attacks, like *charm person*, *sleep*, *confusion*, and any other psychic attack. Whenever they are hit by such attacks, the Shubani get a +2 bonus on their saving throws or, if the spell doesn't normally allow a saving throw, the Shubani may try one without any bonus to resist.

THE SHUBANI

IDENTIFY

A level 9 Shubani learns how to identify magic items by drinking a special potion that gives them a vision. The shubani needs to brew the potion with ingredients costing 500 Dc, which takes one turn, and its effects last for 1d6+6 more turns. During this time, she is able to identify one magic item per turn, knowing all of its powers and activation words. This all happens during a trance, and while in trance the Shubani must not be disturbed, or the trance and the effect of the potion will end. While in trance, the Shubani may only be sitting down doing nothing else than holding the magic items in her hands.

The Shubani may only use this power overnight, and only once per night.

ILLUSION

The Shubani learns this skill at level 12 and she may use it once per day, plus one more time for every 12 levels above level 12 (two at level 24 and three at level 36).

By using this skill, the Shubani changes her own appearance (and only her own) to look different. She may not influence her stature or size, but the look of her clothes and person will be different. The voice cannot be modified. This way, the Shubani may become a tree trunk in the forest, if she is trying to run from enemies, or take the look of a guard that is almost same size and stature as her, or pretend to be a commoner woman.

The Shubani retains her ability to move and speak in every form, but if that reveals her true self, the illusion is broken.

Whoever sees the illusion must save vs. spells whenever there is a reason not to believe it (for example, if the trunk of the tree moves, or the guard guy speaks in a feminine voice).

The illusion may only last for a number of rounds equal to the level of the Shubani.

TALK WITH THE DEAD

At level 18, the Shubani learns how to summon the soul of a dead person through a magic circle and a ritual that needs three turns of preparation. She also needs 5 candles, a piece of charcoal, chalk or another thing she can use to draw the magic circle, and a piece of the body, an image, or an item that used to belong to the dead person that she wants to summon.

The Shubani may only summon a human or semi-human, and not a monster or a humanoid. Whatever soul is summoned will stay for only one round per level of the Shubani, will speak her same language and will answer whatever question they are asked, as long as they know the answer. Souls are usually friendly with whoever summons them, but there may be some case when the souls are resentful towards the Shubani, and they may ask for a compensation or a favour, before they answer her questions. In that case, they normally ask her to perform some quest, donate something to someone they care about, or to complete some other similar task.

The summoning ritual is also quite dangerous, because if the fire of even only one of the candles goes off, or the drawn magic circle is broken for some reason, the spirit is now free to roam the earth again, and usually becomes a lost soul, haunting the Shubani or any enemy that that person may have had in life.

The Shubani may end the ritual in advance by sending back the soul to the spirit world, but she may not summon someone else, even if she still has time left to use.

Finally, if the person that the Shubani is trying to summon has turned into an undead – a powerful one, who retains his or her soul, like a nosferatu, a vampire, a lost soul, a ghost, a lich, and so on... - the summoning will automatically fail.

A Shubani may only perform a summoning during the night, and she

may never perform more than one per night. Moreover, the summoning is so demanding in relation to her energies, that the sleep she gets on that same night won't allow her to recover any lost HP, no matter how comfortably she is resting.

SPELLCASTING

The Shubani is not a powerful spellcaster. Her spellcasting skill is much weaker than any other character, but her spells are a mixture of clerical, druidic and arcane spells, and therefore provide useful in a big variety of situations.

For each level of spells, the Shubani may learn a maximum number of spells equal to her Charisma score, minus the level of the spells. For example, a Shubani with a Charisma score of 14 may learn up to 13 1st level spells, 12 2nd level spells, 11 3rd level spells, 10 4th level spells, 9 5th level spells and 8 6th level spells. If the result is zero or less, the Shubani may only learn one single spell of that level, using it multiple times per day if that's the case. If the Charisma of the Shubani changes and reduces the number of spells that she may learn below the number of spells she already knows, the spells that she already has are not affected, but she may not learn new ones.

When a Shubani learns a new spell, it's forever. The spell cannot be substituted by another one, therefore the character always needs to carefully pick the spells that will be her powers in the game. The Shubani doesn't need to memorise the spells, like other characters do, so she can cast the spells that she knows up to her casting limitation per day. She still needs a full night of sleep to recover her magical energies, and to be able to restore her casting ability. A Shubani doesn't have a spellbook, nor she has any item that is needed to record her spells, because they are learned by heart.

THE SHUBANI

Please note that if the DM allows effects that erase someone's memories in the game, this may also erase spells known by the Shubani. This is the only case when she may decide to learn a new spell, to replace one that she somehow has lost.

CONCENTRATION

To cast a spell, like Arcane and Divine spellcasters, the Shubani needs to pronounce the words carefully while repeating ritual movements. This means that, from when the initiative is rolled, until she casts her spell, the Shubani must keep all of her concentration only on the gestures and the words she needs to do and say.

Sometimes, this is not easy to achieve: during fights, a Shubani may for example be targeted by enemies with attacks or even other spells, or be forced to dodge an attack or end up in a trap. All of these events may disrupt the Shubani's concentration and, if that happens, the spell is wasted. If the character has the general skill *Concentration*, she may try not to lose her concentration even if any of these situations happen. Events that disrupt concentration are:

When a spellcaster is hit by an attack.

When a spellcaster receives damage.

When a spellcaster is forced to move more than 3 m in one round.

When the spellcaster changes his mind and decides not to cast any spell anymore, but after rolling for initiative and declaring the spell.

When the spellcaster is targeted by any ability, skill or magic that, at the DM's discretion, may distract him from what he's doing

When a spellcaster steps on a trap.

NOTE: If a Shubani is unstable or moving fast (on the bridge of a ship during a storm, or riding on horseback for example) it is not possible for her to cast spells. It may be made possible if the Shubani had the *Concentration* general skill, that allows her to keep the concentration even in adverse environmental conditions.

The DM may decide to add more events to this list.

To prevent spellcasters from wasting their spells, they tend to be protected by the other characters and don't normally engage in hand-to-hand combat. This doesn't mean that they cannot be targeted by spells and ranged weapons, but in most of the situations that offers them enough protection to keep their concentration when casting.

Concentration is also used by spellcasters to keep control of particularly challenging magic effects, created by magic items or spells. In this case, the Shubani must keep her concentration for all the time the magic effect is in place, and to lose it may be extremely dangerous.

In some case, to lose the concentration for a spell or effect only ends the effect of that spell. In other cases, a summoned creature may turn against the spellcaster who summoned it, or the magic effect may bounce back to the caster.

To keep the concentration a Shubani must do nothing during her round, and she may just move at a maximum speed that's half her normal movement rate. Moreover, all of the situations already described above may cause a Shubani to lose the concentration even when she's maintaining a spell.

MULTIPLE SPELL EFFECTS

Multiple versions of the same magical effect or spell, even if originated by different sources, never affect the same target more than once.

For example, a creature that drank a potion of haste cannot speed up more if a magic user casts *haste* on him.

The only exception are spells that influence damage and To-Hit rolls, that sum up normally to the bonuses of magic weapons, and the effects that affect AC that sum up to the effects of magic shields and armors.

USING MAGIC ITEMS

In their adventures, characters may find magic items that they will obviously want to use. Magic items can be used in different ways, depending on their type.

Armors, rings and shields must be worn to be used. Magic weapons must be used to attack, like normal weapons, to show their powers. Potions must be drunk and scrolls must be read aloud by a spellcaster.

Wands, staves and rods usually need a command word to be worked, like most of the magic items that don't fit in the other categories. Some special powers of magic weapons or armors may be activated by a command word as well.

Normally, when the characters find a magic item in an adventure, it doesn't have a label that says its name and describes how to use it. Therefore, the characters need to identify the magic items before using them. There are spells that may help the characters identifying the magic items, but if they don't have those spells, they can always hire a high-level spellcaster and ask him to identify the items for them.

Spellcasters are usually happy to identify magic items, and they take 100 Dc per item as a payment. They wouldn't lie about the powers of an item, because once the characters try it, it would be obvious if the spellcaster lied. When an item is identified, all of the command words to use its powers are immediately revealed as well.

NOTE: It is not possible to identify potions by the taste, the smell and the

THE SHUBANI

colour. It is also not possible to take just a sip of a potion to try the effect and keep the rest for later. The amount of potion that is in a flask is always the amount needed to produce the effect, and taking less of it won't produce any effect at all.

NOTE: Scrolls are very easy to identify: any spellcaster may identify a magic scroll by simply casting *read magic* on it.

When a character wants to use a magic item in the game, it is usually enough to tell the DM. Some magic items can be used at will, while some others may be used a limited number of times per day or week, or may have "charges" that are consumed every time one of the powers of the item is used.

Potions and spell scrolls, for example, can not be recharged and are usually destroyed when used. Some other items, like wands and staves, may be rechargeable, and in that case the characters must find a spellcaster that's powerful enough to re-charge them and pay him for his service.

Using a magic item is easier, and often faster, than casting a spell. The character using the power of a magic item does not need concentration like a spellcaster casting a spell. However, the power of the magic items does not depend on the character using it, or by the spellcaster who enchanted it. Spells and effects generated by magic items are usually considered as spells cast by spellcaster with the minimum level needed to cast that level of magic.

SPELL EFFECTS

Spells have a maximum distance, must be cast on a target and may have an effect area. These limits must always be taken into consideration by the spellcaster that's casting. Whenever she wants to cast a spell, the Shubani must declare which target she wants to hit before rolling initiative and the DM must always check that the target is a

valid target for that spell, before describing the effect of the spell. A spell cast on a non-valid target is wasted and bears no effect.

A Shubani may only cast one spell per round, no matter how fast she is or what magic affects her to speed her up. This is because magic also has its time and spellcasting cannot be sped up without compromising its effects.

REVERSE SPELLS

Some spells exist in two different and opposed versions. When a Shubani knows one version of those spells, she is always able to summon the opposite spell whenever she wants, casting either version of them when she needs.

ELEMENTS

Everything that exists in the world is made up of eight elements that, by mixing up in different proportions, and with the magic of Immortals, originated the whole Multiverse.

Of these primordial elements, two are magical elements (Holy and Obscure) while the other six are Natural elements, and they are air, water, frost, fire, lightning and stone.

Each one of the elements has a different kind of energy and a different kind of magic.

In nature, elements may mix and match, giving birth to many different things. In magic, when the elements are used to materialize those energies, the same energies collide with each other, and they may interact in very different ways depending on what other element they collide with.

In particular, summoned elemental creatures, dragons, salamanders and every other creature that participates to the nature of a particular element tend to be influenced in different ways when they are hit by different elemental magic. The principle behind this natural law is the principle of *Elemental oppositions*.

To keep it simple:

Obscure is opposed to **Holy**

Water is opposed to **Thunder**

Air is opposed to **Stone**

Fire is opposed to **Frost**

As a general rule, when a creature with an elemental nature is hit by an attack of the opposite element, the damage that the creature takes is increased, usually doubled.

When, on the other hand, a creature is hit by an attack of its same element, the attack would cause reduced damage, no damage at all, or it may even be healing the creature.

More detailed informations will be given in the Dungeon Master's reference, and in the description of each monster.

THE EYE

From level 9, the Shubani learns how to use the Eye, which is the most peculiar power of this class.

The Eye is a power that gives the Shubani the ability to see things happening in a different time or place, and to see things how they really are.

There are different ways to use the Eye, depending on what the Shubani wants to see. Also, her knowledge of this power increases with experience, therefore there are powers that the Shubani only learns to use when she reaches some fixed levels.

LIMITATIONS

The Shubani may try to use the Eye no more than once per day at level 9, twice per day from level 18, three times per day at level 27 and 4 times per day when she reaches level 36.

Using the Eye is a very tiring process for the Shubani, and after each attempt she needs to rest for one full hour, during which she cannot cast spells or use her special abilities again - including, obviously, the Eye. If during this period of time she is forced to fight, her to-hit rolls, AC and saving throws suffer a 2 points penalty.

Finally, some creatures may not be affected by the Eye. The Immortals, for example, and whoever is protected against ESP and clairvoyance, cannot be targeted with this power. The DM may always decide that someone cannot be touched by the Eye, at his own judgement.

Also, the Shubani should only use the Eye for important reasons, and usually to help someone in need. Any use that the DM judges as trivial or futile, or as too much for the Shubani's own advantage, automatically fails.

HOW TO USE THE EYE

The Eye can be used in many different ways. The easiest uses are normally the ones that the Shubani

learns first, and then she learns how to delve deeper in the power and use more powerful skills.

However, every use of the Eye is always tested for success in the same way: the Shubani rolls 1d%. If the score is higher than twice her level plus the whole scores of Wisdom and Charisma, the attempt fails. If the score matches it or is lower, she successfully uses the Eye.

For example: a 12th level Shubani with Wisdom 13 and Charisma 17 would have a chance of success of $(2 \times 12) + 13 + 17 = 54\%$.

The following ones are the known uses of the Eye. The DM may decide to add more, if he thinks they suit it, but must be very careful not to make the Eye too powerful.

TAROT READING

(LEVEL 9)

The Shubani may use the Eye to get a more precise forecast when reading the tarots. If the use of the Eye is successful, she gets a quite clear message about something that's going to happen soon. The event must not be very far in time (up to one month) and must be somehow related to the questioning person.

The most common revelations from the Eye when used with tarots are threats towards someone that's close to the questioning subject, or to the subject himself, some enemy that crosses their path, an important encounter, or some great achievement.

Please note that the prediction made through the Eye is much more precise than the usual tarot reading, however it's always somehow cryptic.

TEA LEAVES

(LEVEL 9)

The Shubani prepares a special brew of tea leaves, herbs and drugs. The questioning subject drinks it, then gives the cup back to the Shubani. The shape that the tea leaves take reveals

something about the future of the subject.

If the use of the Eye is successful, the Shubani has a quite clear premonition about something that's going to happen in the near future to the subject - not more than one month to come. The prediction may only be about the questioning subject, and not about anyone close to him or any of his enemies or loved ones.

Revelations through the tea leaves are usually quite material and tend to describe objects, events and places, more than anything else.

HAND LINES

(LEVEL 9)

When reading a hand, the Shubani is able to gather a lot of informations about the questioning person. These informations may or may not be known by that person, but are always connected to their past.

If the use of the power is successful, the Shubani is able to understand age, love situation and financial status of the questioning person in a few seconds. Moreover, she may reveal other facts, like some feelings that the person tries to hide, to suppress or to forget.

Finally, the hand reading may give hints - but not revelations - about what the questioning person may expect in the future. However, there's no way to know when this is going to happen, but only that some event is likely to happen in the subject's life.

CLARVOYANCE

(LEVEL 12)

To use this power, the Shubani needs to use a crystal ball. Not a magical one, but a sphere made of pure crystal: it may be glass or quartz, or any other gemstone.

The power works differently from the third level magic-user spell. The Shubani needs one whole turn to tune the power of the Eye to the creature she wants to spy onto. She will see everything through the eyes of that

THE EYE

creature, possibly revealing hints about the target's location and actions. However, the connection is very weak, and it may only last one turn. Moreover, whatever disturbance may interrupt the Shubani's concentration will put an end to this power. It may also be a shock happening for whatever is going on in the sphere.

This power has no limitation for distance and may pass through any wall or barrier, but may not influence who is protected by ESP and clairvoyance, dead creatures or creatures that are not in the Prime plane of existence.

CLARAUDIENCE

(LEVEL 18)

From this level on, the Clairvoyance power of the Shubani grows and she may now hear everything that's going on around the target of her Eye.

PSYCHOMANCY

(LEVEL 18)

The Shubani needs one whole turn to activate this power. The power allows the Shubani to investigate the past of an object by holding it in her hands and concentrating her powers on it.

If the test is successful, she is able to have a vision of the past, connected to a previous owner or user of the object. The Shubani cannot tell how old the vision is, but it is always something useful to know about the object, its past owner or something that the Shubani is going through in the present.

Psychomancy cannot be used to identify magic items and artifacts. When the Shubani holds the item in her hands, if there is any power that's activated by touch (such as a curse), it is automatically activated.

EVIL EYE

(LEVEL 21)

The Shubani learns how to use the Eye to damage her enemies. This power is actually a powerful magical

attack that the Shubani may cast on anyone that she's able to see and appears like a ray of green light that shoots from her eyes straight towards the target.

The Evil Eye always hits the target, and is considered equivalent to a 6th level spell for magic immunity. The target is not allowed a saving throw and suffers 5d6 points of damage, plus 2 points per level above the 21st (up to +30 at the 36th level).

The Shubani may use this power anytime during combat, by simply focusing her stare onto a target. This power cannot be disrupted if she loses the concentration, but substitutes any other action that the Shubani may do in her round.

PROPHECY

(LEVEL 24)

This power works more or less like the Clairvoyance, but allows the Shubani to investigate something that is going to happen in the future to the questioning subject. She is going to see through their eyes and hear what they hear, but she cannot decide how far in the future to see.

The Shubani must decide if she wants to see:

What the future has in store for the questioning person: in this case, the vision will only show one important event, and it will be blurred and not very specific.

What's the outcome of an action: in this case, the vision will show the most probable outcome.

What will happen to the questioning subject in a determined time: The vision will again be very blurred, and will only show something about their general situation. Nothing too specific should be shown.

The DM may decide the outcome of other questions. However, the Prophecy cannot be used to identify an enemy, solve a riddle or a puzzle, have informations about a person that's not the questioning subject.

Sometimes a prophecy may not give any answer, showing only darkness and silence. In this case, it may mean that the person is going to die, but also that it's not possible to predict the future because there are some unknown forces operating, that may affect the course of the destiny. In that case, the questioning person must find out new elements, before asking again.

Please note that this power is the most tiring one for the mind of the Shubani, and when she uses it, she may not be able to use it again for one whole week.

GYPSY MAGIC

Gypsy magic works exactly like arcane magic, but has different spells. The Shubani may only learn spells from their list and cannot learn any other spells, even if they are able to cast them from scrolls.

The tradition of Gypsy Magic is passed down to the new generations verbally, therefore the Shubani don't usually research their spells like magic-users do, but are taught a new spell at every new level by their teacher – usually an older Shubani.

However, there may be different situations in which a Shubani may learn a new spell, including magic research, but only if the Shubani is able to read and write.

ELEMENTS

Everything that exists in the world is made up of eight elements that, by mixing up in different proportions, and with the magic of Immortals, originated the whole Multiverse.

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Each one of the elements has a different kind of energy and a different kind of magic.

In nature, elements may mix and match, giving birth to many different things. In magic, when the elements are used to materialize those energies, the same energies collide with each other, and they may interact in very different ways depending on what other element they collide with.

In particular, summoned elemental creatures, dragons, salamanders and every other creature that participates to the nature of a particular element tend to be influenced in different ways when they are hit by different elemental magic. The principle behind this natural law is the principle of *Elemental oppositions*.

To keep it simple:

Obscure is opposed to **Holy**

Water is opposed to **Thunder**

Air is opposed to **Stone**

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As a general rule, when a creature with an elemental nature is hit by an attack of the opposite element, the damage that the creature takes is increased, usually doubled.

When, on the other hand, a creature is hit by an attack of its same element, the attack would cause reduced damage, no damage at all, or it may even be healing the creature.

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MULTIPLE SPELL EFFECTS

Multiple versions of the same magical effect or spell, even if originated by different sources, never affect the same target more than once. For example, a creature that drank a potion of haste cannot speed up more if a Shubani casts *haste* on him.

The only exception are spells that influence damage and To-Hit rolls, that sum up normally to the bonuses of magic weapons, and the effects that affect AC that sum up to the effects of magic shields and armors.

USING MAGIC ITEMS

In their adventures, characters may find magic items that they will obviously want to use. Magic items can be used in different ways, depending on their type.

Armors, rings and shields must be worn to be used. Magic weapons must be used to attack, like normal weapons, to show their powers. Potions must be drunk and scrolls must be read aloud by a spellcaster.

Wands, staves and rods usually need a command word to be worked,

like most of the magic items that don't fit in the other categories. Some special powers of magic weapons or armors may be activated by a command word as well.

Normally, when the characters find a magic item in an adventure, it doesn't have a label that says its name and describes how to use it. Therefore, the characters need to identify the magic items before using them. There are spells that may help the characters identifying the magic items, but if they don't have those spells, they can always hire a high-level spellcaster and ask him to identify the items for them.

Spellcasters are usually happy to identify magic items, and they take 100 Dc per item as a payment. They wouldn't lie about the powers of an item, because once the characters try it, it would be obvious if the spellcaster lied. When an item is identified, all of the command words to use its powers are immediately revealed as well.

NOTE: It is not possible to identify potions by the taste, the smell and the colour. It is also not possible to take just a sip of a potion to try the effect and keep the rest for later. The amount of potion that is in a flask is always the amount needed to produce the effect, and taking less of it won't produce any effect at all.

NOTE: Scrolls are very easy to identify: any spellcaster may identify a magic scroll by simply casting *read magic* on it.

When a character wants to use a magic item in the game, it is usually enough to tell the DM. Some magic items can be used at will, while some others may be used a limited number of times per day or week, or may have "charges" that are consumed every time one of the powers of the item is used.

Potions and spell scrolls, for example, can not be recharged and are usually destroyed when used. Some other items, like wands and staves,

GYPSY MAGIC

may be rechargeable, and in that case the characters must find a spellcaster that's powerful enough to re-charge them and pay him for his service.

Using a magic item is easier, and often faster, than casting a spell. The character using the power of a magic item does not need concentration like a spellcaster casting a spell. However, the power of the magic items does not depend on the character using it, or by the spellcaster who enchanted it. Spells and effects generated by magic items are usually considered as spells cast by spellcaster with the minimum level needed to cast that level of magic.

SPELL EFFECTS

Spells have a maximum distance, must be cast on a target and may have an effect area. These limits must always be taken into consideration by the spellcaster that's casting. Whenever he wants to cast a spell, the Magic-User must declare which target he wants to hit before rolling initiative and the DM must always check that the target is a valid target for that spell, before describing the effect of the spell. A spell cast on a non-valid target is wasted and bears no effect.

A Magic-User may only cast one spell per round, no matter how fast he is or what magic affects him to speed him up. This is because magic also has its time and spellcasting cannot be sped up without compromising its effects.

REVERSE SPELLS

Some spells exist in two different and opposed versions. When a spellcaster knows one version of those spells, the character is always able to summon the opposite spell whenever he or she wants.

INITIAL SPELLS

At level one a Shubani cannot cast any spell, therefore she doesn't know any. At level 2, she is usually taught 2 first level spells by her teacher.

However, if the Shubani has a high Charisma, that allows her to cast more spells, she may cast the bonus spells since level 1 and should always know a number of spells equal to her bonus spells plus one.

The DM may give the Shubani whatever spells he or she prefers, or her spells may be picked by the player who's playing the Shubani character.

GAINING A NEW LEVEL

When a character gains a new level, she does not automatically learn a new spell. If the Shubani has a teacher, at every level up the teacher usually teaches her one spell that she considers to be useful or important for her duties. However, if the character has not got a teacher, this does not happen. It's quite common that a Shubani is left to learn her spells alone after reaching a relatively high level. It may happen because now she is strong enough to learn new spells by herself, because she reached the same level and power of her teacher, or because the teacher has passed away.

If this happens, the Shubani needs to find another Shubani that may want to teach her more powers, leave on a journey to learn new powers, or learn to read and write and research the spells that she doesn't know yet.

Spell research, one of the three types of magic research, will be discussed in detail later on in this book.

Finally, if the Shubani knows how to read and write, she may try to learn a spell that she shares with magic-users or clerics and that was found in a scroll. To learn a spell from a scroll, the Shubani needs to roll 1d20 and get a score equal or lower than her Intelligence minus the level of the spell.

SPELL INGREDIENTS

To cast spells, any spellcaster needs not only to know the spells, but also to

have the spell ingredients for the spells he wants to cast.

Without going too much in the details of each ingredient, its cost and rarity, and so on, this system provides an easy record of the ingredients and forces the spellcasters to always check their stocks.

Each Arcane spellcaster needs every month for his magic 10 Dc worth of ingredients for each level of spells he may cast in one day. This means that a spellcaster must sum up 1 for each first level spell, 2 for each second level spell, 3 for each third level spell, and so on, that he may cast per day, as per his experience table. To these, he also has to add the bonus spells.

For example: Thor is a 16th level Arcane Knight with Intelligence 16 and is granted +1 first level spell and +1 second level spell. This means he may cast every day 2 first level spells, plus one bonus, 2 second level spells plus one bonus, and one third level spell.

The spell total is $3+6+3 = 12$. Thor needs to spend 120 Dc for magic ingredients every month.

Whenever a spellcaster gets a new spellcasting level throughout the month, he must immediately update his stock for the rest of the month, adding the difference from what he already paid and his new total.

If a character runs out of ingredients, he may not cast spells. However, the general skill *Find Ingredients* allows the spellcasters to collect spell ingredients from the monsters they kill in the adventures and top up the stock.

Some particularly powerful spells, namely the ones level 7 and above, may need the spellcaster to undergo some adventures to stockpile the ingredients to cast them, as they may be very rare and merchants may not always have them in stock. This may also be a good way for the DM to force some magic-users into adventures and travels.

GYPSY MAGIC

The *Wish* spell must be cast only after some kind of search of something very rare, unusual and apparently impossible. The search for its ingredients should be an adventure itself and should never give a magic-user ingredients for more than three spells.

MAGIC AND AGE

Not everyone learns how to cast with the same times: there are elderly spellcasters that still have trouble understanding basic spells, and there are bright kids that may be able to cast advanced magic at an age when usually other kids are still fighting in the mud and making pranks for fun.

Normally, characters that are below 16 years of age or above 60 (for humans) are just NPCs. However, if you want to play a character that is older or younger than usual, you need to talk to your DM and he may allow you to use a child or an elderly character as well.

Spellcasters may adapt much better than other characters at different ages, because they don't really rely on their physical skills in the adventures, and normally they avoid fights. However, there are some rules that must be applied when under-age or senior spellcasters are part of a team.

UNDER - AGE SHUBANI

Children may start learning magic at home if their parents are powerful spellcasters. Then, to be able to cast magic properly, they must be attending a school, where the teachers will teach them how to control their powers and always check that they don't end up in big trouble. The time spent at school must be at least 8 months per year, 7 days per week, but this time may be spread throughout the year in any way the character prefers. A child that spends less time studying at school loses his ability to cast until he goes

back to school for at least 3 months or until he becomes 16.

Children are easily distracted and still haven't a perfect control on their powers. For this reason, whenever a child casts a spell, there's always a chance that something goes wrong and something unexpected happens.

When a child casts a spell, the player playing it must roll 2d8: if the result is the exact age or less than the age of the child, the spell works normally. But if the score of the dice is higher,

something unusual happens. Whenever a child casts a spell with an unexpected result, the effect of the spell may never affect him directly. The DM can freely invent whatever effect he wants for child magic. In the chart in this page there are some examples, but the DM is free to change them or to expand it with new effects. In the Principalities of Glantri a child becomes of age at 16, because that is the age when a spellcaster is able to cast without causing unwanted disasters.

UNDER - AGE MAGIC EFFECTS	
1D12	EFFECT
1	The target of the spell (or a random target) becomes a teddy bear. No save is allowed. <i>Polymorph any object</i> and <i>remove curse</i> may break the spell.
2	The target of the spell (or a random target) changes its colour and becomes blue with yellow dots. No save is allowed. <i>Remove curse</i> and <i>dispel magic</i> may break the spell.
3	The target of the spell (or a random target) starts growing a thick bright red fur on the whole body. The fur growth is 30 cm per round, for 1d6 rounds. No save is allowed. Once the spell is over, it is just enough to shave the fur, to remove it.
4	Every creature within 18 m may only move bouncing and jumping. The maximum distance covered is 1d6 m per round, and every creature must save vs. spells at every round, when trying to move, or the movement will happen in a random direction. The effect lasts one turn.
5	A colourful wooden cube 3m per side appears. The kid sits on it and may throw cream pies from its top with a small catapult. The cube is permanent, and the catapult has 10 pies to throw.
6	A big monster appears close to the kid. The monster thinks that the kid is her child, and protects him or her at her best. The monster is permanent and may not be dispelled.
7	A little bell appears in the air and follows a creature ringing a childish song all the time. It may only disappear if <i>dispel magic</i> is cast on it.
8	From the hands of the kid, a huge amount of butterflies erupt. If in a dungeon, the whole dungeon is filled. If in open air, the butterflies cover a 1,5 km radius in 1d4 rounds. Whoever is in the area where the butterflies appear is unable to see more than 1,5 m away. The butterflies fly away in 1d6 turns.
9	The kid and whoever is within 9 m from him are teleported in a pocket dimension where everything is made of cakes, sweets and candies. The creatures must find the hidden passage to get out of it, or the kid must say "I'm full" for everyone to be taken back to reality. Sweets cannot be taken out of the pocket dimension, but only eaten there.
10	A dozen gremlins appear around the kid and decide to entertain him by playing pranks to whoever is nearby. Gremlins are permanent and may not be dispelled.
11	A man sitting on a cloud appears, throwing handfuls of sand on whoever he moves above. After three rounds, moving around in random directions at 12 m per round, he disappears. Whoever is hit by his sand must save vs. spells or fall asleep. The magic sleep may only be broken with <i>dispel magic</i> .
12	Colourful flowers grow wherever there is sand or dirt within 1,5 km radius. The flowers grow super-fast and, in one round, they reach 1 m size.

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Generally speaking, this doesn't apply to the Shubani, who are very unlikely to attend a School of Magic. Therefore, an underage Shubani may develop her skills and be a first level practitioner, but she may not develop to level 2 until she gets 16.

See the chapter *Shubani in the Great School of Magic* for details about how a Shubani may attend some School.

UNDER - AGE STATS

When rolling the stats for an underage character, the player must record separately the actual scores rolled or determined, and the scores that the kid has in that moment. This is because a child is still growing, and his scores will change and increase until reaching 16 years.

The Player must subtract from the actual scores 2 points for each year that divides the age of the child from 16, split in the way he prefers, and record the new scores in the character sheet. Whenever the child reaches his next birthday, the player may add 2 of the lost points back to his scores, until reaching 16 and having the official scores back. When subtracting points, the DM may not allow abilities to have a very low score, and surely it is not possible to take any under 3.

When it comes to growth, changes in the Constitution score affect the past levels as well and may add many HP at the same time, but ONLY for natural growth.

ELDERLY CHARACTERS

Elderly characters are for many aspects similar to children. Elderly characters start getting weaker, their memory starts to fail them and in general their health conditions worsen. After 60 years of age for humans, or 600 for elves, the ageing character must roll under his constitution. If he fails, the Master will roll 2 abilities random (except wisdom, see later), and both of them will lose 1 point permanently from their score. The

constitution roll must be repeated at every year for humans, and every five years for elves. If a character's Strength, or Constitution reaches 0, the character dies. If Dexterity reaches 0, the character is paralyzed and cannot leave his bed anymore.

Intelligence and Charisma scores can never get a score lower than 3.

However, the only score that cannot be reduced is Wisdom. In fact, at every year after the 60th and every 5 years after 600 for elves, the character must check on his wisdom and, if the test is a success, one point is gained in that ability. Wisdom can never grow over 18 points for ageing.

The big problem with over-age Spellcasters is that after they reach 60 years, their memory may start failing them. Whenever they cast a spell, they must roll 1d20 and, if the score is higher than their Intelligence score, they forgot something and something unexpected happens. It may be that the spellcaster confused two spells, casting a different one of the same level or lower, with a random target if the same one is not a valid target. It may also be that the mistake is so big that somehow the spell has the effect of a spell of another race, the effect of a completely new spell, or even of a Clerical or Druidic spell.

Spells cast by mistake cannot be learned by the Spellcaster this way: when they happen they are generated by unwanted actions that the Spellcaster would not recognize and would not be able to replicate.

ANAGRAPHIC AGE, AGEING ATTACKS AND POTIONS OF LONGEVITY

Potions of Longevity can be used to change the age of a character, as well as attacks from monsters (mainly undead monsters) may cause a faster ageing.

The players should always record the real age of a character (the time passed from when he was born to the actual moment in the game), but the most

important date is the *Perceived age* of the character.

The perceived age is the age that the character shows, and the actual age that is considered to determine the effects of the age, the longevity potions and the monsters' attacks.

For example, a character 23 years old is attacked by an undead and ages 40 years. His real age is 23, but his perceived age is 63. Having aged so much, the character must roll for his ageing maluses and bonuses.

The longevity potion is somehow a very safe potion to use. It is made to cancel the effects of ageing in elderly people, avoid the maluses and keep the characters looking young and handsome (or beautiful). It may affect any character, reverting ageing and making him 10 years younger, but it may never be used to revert the age to less than 16 years. If used that way, it simply does not work and is wasted. If used by characters with less than 26 years, the potion still takes them back to 16 years, but does not affect them anymore.

To keep on with the same example, after killing the undead, the character now 63 years old finds some longevity potions. After drinking 4, he is back to 23 years. If he drank another one, he would not become 13, but his age would be 16 again.

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LIMITS TO MAGIC

Magic is extremely powerful, and it allows characters to do things that are impossible for normal humans. However, magic has its limits as well. There are some powers, some mysteries, that cannot be studied, understood or changed by the human mind. Powers that are not affected by magic. And there are also limits to the power of magic, limits that can be pushed further away, but cannot be completely overcome.

In here, we analyze the limits of spellcasting and magic research.

SUMMONING LIMITS

This rule applies to all of the undead creatures raised by the characters and all of the constructs created by the spellcasters.

There is a limit to the number of creatures a Spellcaster may control at the same time.

A Necromancer may control a total of HD of undead creatures that does not exceed the sum of the whole Charisma score of the character, his level, and his Intelligence and Wisdom modifiers.

An enchanter may never control a number of minor constructs that is higher than his level plus his whole Intelligence score. If a character is controlling major constructs, each of them counts as 3 minor constructs. The DM may decide that other rare or huge constructs, either minor or major, may have different value and count as 2, 4 or more constructs.

As previously said, these limits may be pushed by the spellcasters by using magic items that allow a temporary increase, but when the spellcaster stops using those items, the number of creatures he may control goes back to normal, and whatever undead in excess will be destroyed, and whatever construct will lose all of its energy and will need to be animated once more before being used.

Summoning spells and skills (of vampires and were-creatures, for

example) may also exceed this total, because at the end of the effect the creatures summoned disappear or go back to their life.

LOVE

Spells and magic can never have any influence on love. The best a spell, a potion or a magic item can do is to create attraction and fascination, like *Charme* spells do. However, that is not love, and true love cannot be made, changed or broken with mere magic, because its magic is far too powerful, pure, and everlasting.

Without going too deep inside dissertations on the nature of love and feelings in the game, there's only one rule that always needs to be kept in mind about love and magic: True love is stronger than anything else. There is no spell, curse or enchantment that may not be broken with a simple kiss of one's true love. There is no miracle that true love can't make. There is no obstacle too big for it to overcome.

It is completely up to the DM to decide how to apply this rule in the game, depending on the situation. The best suggestion I can give, though, is that whatever situation involves true love in the game, it should only ever involve NPCs, to avoid unbalancing the game and giving to any PC a supernatural protection that no one else may have.

PROPHECIES

The future is not written, and it is not for mortals to know it beforehand. It is for this reason that there is no spell that allows the characters to see the future.

Some humans or demi-humans, however, apparently have the gift of prophecy and they may actually predict the future. These individuals have somehow been chosen by the Immortals to receive this gift. If only one thing is clear about prophecies, it is that only the Immortals can see the future of the men, therefore when they show some of it to the mortals there must be a good reason. This means that the

Immortal wants that mortal to do something with those informations, to change the future or to warn the mortals about the danger that's getting closer.

If a DM wants to include divinatory powers in the game, there must always be something that may change deeply the future of the nation, or even the whole world. Immortals don't show the future to mortals for futile reasons. Moreover, it should never be a PC to receive the prophecies, but some important NPC, and in any case the DM must make it perfectly clear that this power is not active on request, or to be used to ask for more informations whenever the party needs. It is a one-way message from the Immortals, usually unexpected and unforeseen.

The power of the Eye of the Shubani is an exception to this, because it allows her to have a peek in the future. However, as you know from the description of the Eye, it does not show the true and only possible outcome, but only the most probable. Also, the visions of the Shubani are never extremely detailed and precise.

DEATH

What lies beyond death? That's the final question, what everyone craves to know. In some very unfortunate cases, un-death may mark a border between life and death, but it is only a time-limited status, the illusion of the victory against death, that is doomed to get to an end, sooner or later.

What comes after the death nobody knows. Nobody comes back to tell. Even people that's been dead for days before being resurrected keep no memories of what lies ahead. Not even a *Wish* spell may pierce this mystery, and the wall that divides the living from the dead.

It is not for the mortals to know, and very often not even for the Immortals. It is the fear of the death that gives men the motivation to live and, at some point, to pursue immortality.

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THE IMMORTALS

Who are the Immortals, where do they come from, and what are their real powers are not informations that the mortals should know. Spells cannot identify them, find them, summon them or imprison them.

Some spells may allow the mortals to interact with them, through very superficial contacts, but usually the mortals don't even realize what really happened. Only the most powerful of the mortals, when the time is right, may meet the Immortals. How this can be achieved, is usually the goal of an entire campagin and must be discovered by each mortal in a different way.

DAMAGE

The maximum damage dealt by any attack spell may never be higher than 20 dice. This is a general limit that can be overcome for some spells, like *Meteor swarm*, that make multiple

attacks or attacks in two or more phases. However, all of the spells that deal a damage that increases with the spellcaster's level may never increase above the 20 dice.

SPELLS DESCRIPTION

In the next pages all of the common spells from level 1 to 9 are listed and described in detail. In the descriptions of the spells, the following terms are used:

R: The Radius of the spell. It means the maximum distance a spell may be cast from the magic-user's position.

D: The Duration of the spell. It is the amount of time that the spell lasts, and may be counted in rounds, turns, hours or even days.

E: The Effect of the spell in short. A longer description always follows.

Element: Some spells deal elemental damage or are connected to

one element. In this case, the element of the spell is listed here. Some spells may have multiple elements.

* : After the name of a spell, it means that the spell may be cast in a reverse version as well. The Shubani may cast any version, at her choice. The reverse spell is always described at the end of the description of the normal spell.

In the description of the spells there may be also quoted an *Affected area* which is the size of the area or the volume hit by the spell. When a spell is producing an area effect, if not otherwise specified, the area must completely be contained in the *Radius* of the spell. When casting a spell with an area effect, the caster must only declare the target that will be the center of the area, and the orientation of the area, in case it is not a circle or a sphere.

SHUBANI SPELLS		
LEVEL 1	LEVEL 2	LEVEL 3
1. Charm person	1. Cure light wounds	1. Bless
2. Detect danger	2. Detect evil	2. Dispel magic
3. Detect magic	3. Detect invisible	3. Entangle
4. Light *	4. Invisibility	4. Haste*
5. Predict weather	5. Knock	5. Levitate
6. Protection from evil	6. Know alignment	6. Mirror image
7. Purify food and water	7. Locate object	7. Obscure
8. Read magic	8. Produce fire	8. Silence
9. Remove fear *	9. Speak with animal	9. Speak with the dead
10. Sleep	10. Warp wood	10. Water breathing
LEVEL 4	LEVEL 5	LEVEL 6
1. Charm monster	1. Call lightning	1. Animate objects
2. Confusion	2. Create water	2. Anti-magic shell
3. Cure blindness	3. Cure serious wounds	3. Cure critical wounds
4. Cure disease	4. Feeblemind	4. Death spell
5. Fly	5. Neutralise poison	5. Find the path
6. Growth of plants *	6. Pass wall	6. Geas *
7. Hold person*	7. Plant door	7. Gypsy dance
8. Polymorph self	8. Speak with plants	8. Stone to flesh *
9. Protection from poison	9. Sticks to snakes	9. Wall of fire
10. Remove curse *	10. Summon animals	10. Weather control

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LEVEL 1

CHARM PERSON

R: 36 m

D: see description

E: One humanoid creature

This spell only affects humans, demihuans and humanoids. It doesn't affect undead creatures, constructs, animals, enchanted creatures and any creature with more than 4+1 HD.

The victim of this spell may resist it with a saving throw against spells. If the save fails, the victim will feel a strong fascination towards the caster, and will consider him his best friend. The victim will try his best to protect the caster from any danger or threat.

If the caster can speak a language that the victim knows, he may give orders to him in the form of suggestions and friendly advise. The victim will nevertheless avoid obeying any order that are against his own nature or may hurt or damage him.

Depending on the victim's Intelligence score, the saving throw must be repeated every day, every week or every month. As soon as a saving throw succeeds, the fascination ends, and with it the spell. The spell also ends if the victim is attacked by the caster, be it with spells, weapons, or with the use of harmful skills or abilities. The spell is not broken if the victim is attacked by the caster's friends.

DETECT DANGER

R: 1,5 m per level

D: 1 hour

E: Reveals hazards

While it's functioning, this spell allows the Shubani to concentrate on places, objects or creatures within the range, to examine them. She needs a full round to examine an area of 30 cm x 30 cm, one creature, or one small object (like a chest, a weapon or a smaller item). Larger objects require more time.

After examining the thing, the Shubani will know whether it is immediately dangerous, potentially dangerous, or not dangerous at all – strictly from her point of view. Note that most creatures are potentially dangerous. This spell will not clearly detect traps or poisons, but will mark poisoned or trapped things as dangerous.

DETECT MAGIC

R: 18 m

D: 2 turns

E: The caster sees a light coming from all the magic items in the area

When this spell is cast, the caster's eyes become capable of recognizing magic. The caster himself will see all of the magic items, enchanted creatures and the things that are under a spell within the radius of the spell, shining of a bright red light. Obviously, if something is hidden, its light will be hidden as well, and the caster will not be able to see it either.

LIGHT *

R: 36 m

D: 6 turns +1 turn per level of the caster

E: A light that lights up a 4,5 m radius sphere

This spell generates a white light source, extremely bright, and must be cast on a creature or an item. If cast on an item, the light moves with it. If cast on the eyes of a creature, the creature may save vs. spells to avoid its effect. If the save fails, the victim is blinded until the end of the spell. If the save is a success, the light materializes in the air and when the creature moves, the light doesn't move with it.

The reverse of this spell, *Darkness*, summons complete darkness in a 4,5 m diameter sphere. The magic darkness blocks all kinds of vision, except infravision. *Darkness* and *light* can be cast to counter each other.

If *Darkness* is cast on the eyes of a creature, the creature must save vs. spells and, if the save fails, the creature will be blinded until the end of the spell. If the save succeeds, the spell bears no effect.

PREDICT WEATHER

R: Personal

D: 12 hours

E: Gives knowledge of coming weather

The spell allows the Shubani to learn the accurate weather to come in the next 12 hours. It affects an area 1,5 km in diameter per level of the Shubani. The spell doesn't give the Shubani any control on the upcoming weather, it merely predicts what is to come.

PROTECTION FROM EVIL

R: Personal

D: 6 turns

E: Protects the caster

This spell summons a thin, invisible, magic barrier around the body of the caster, at about 2 cm distance from it, that moves with the caster. For the duration of the spell, all of the attacks directed towards the caster suffer a -1 malus to the to-hit roll and the caster gains a +1 bonus on all of his saving throws. Moreover, enchanted creatures can't touch the caster or attack him, except with ranged weapons, spells and area effects.

If the caster is involved in a combat while this spell is active, the effect slightly changes and the enchanted creatures may be able to attack him. However, the modifiers to the attacks and saves still apply.

PURIFY FOOD AND WATER

R: 3 m

D: permanent

E: see below

This spell will make spoiled or poisoned food and water edible and usable. It will purify one ration of preserved food (any type of rations) or

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up to six waterskins of water, or enough food to feed a dozen people. If cast at mud, the spell causes the dirt to settle, leaving a pond of pure, clear water.

READ MAGIC

R: Personal

D: 1 turn

E: The caster may read magic writing

This spell allows the caster to read, but not to cast, any spell, rune or word found on magic scrolls and other items, and to decypher texts written with magic ink.

A person that knows how to read and write doesn't need this spell to read magic writings that has already been decyphered with this spell before, nor to read anything that he wrote himself.

REMOVE FEAR*

R: Touch

D: 2 turns

E: any one living creature

When the Shubani casts this spells touching a creature, the spell will calm the creature and remove any fear. If the creature has been affected by a *fear* spell or effect which does not normally allow a saving throw, the *remove fear* spell can still be useful. If the spell is cast on someone that is affected by this type of fear, the victim gets to make a saving throw vs. spells, with a bonus to the roll equal to the Shubani's level of experience – up to a maximum bonus of +6. If the saving throw is successful, the effect of the fear is negated. Regardless of the level of the Shubani or any other modifiers to the roll, a natural 1 always fails.

The reversed form of this spell, *cause fear*, will make any one creature flee for two turns. The victim may make a saving throw vs. spells to avoid the effect. The reversed spell has a range of 12 m.

SLEEP

R: 72 m

D: 4d4 turns

E: 2d8 HD of creatures in a 12 X 12 m area fall asleep

This spell affects 2d8 HD of creatures in an area not bigger than 12 X 12 m. Sleep doesn't affect undead creatures, constructs, enchanted creatures, any creature that doesn't sleep, and any creature with more than 4+1 HD. If in the affected area there are creatures of different sizes, the ones with less HD are hit first. If the dice roll scores less than the HD of the smallest creature in the area, the spell bears no effect. The creatures hit by the spell immediately fall asleep. No save is allowed to resist this spell.

A creature that's asleep may be awakened hitting it or may be killed with a sharp weapon without any regard to its AC or HP.

LEVEL 2

CURE LIGHT WOUNDS

R: Touch

D: Permanent

E: Cures wounds on a creature.

This spell can cure 1d6 + 1 points of damage to a wounded creature. The Shubani may cast it on herself if desired. This spell cannot increase a creature's total hit points above the original amount.

This spell can also cure paralysis on a target creature, but in that case it won't cure the wounds. The Shubani version of the spell can't be reversed.

DETECT EVIL

R: 18 m

D: 2 turns

E: Detects evil items and creatures in the area

This spell allows the magic-user to see every evil item in the area shining a blue light. Moreover, every creature in the area that has evil intentions will be shining blue as well. However, the magic-user may not perceive the creatures thoughts. The spell does not identify chaotic creatures, because it only detects the intentions of each creature in that moment.

Traps and poisons are neither good or bad, just dangerous, thus this spell will not identify them. Curses are always bad and can be identified.

The effects of this spell cannot be avoided with any saving throw.

DETECT INVISIBLE

R: 3 m per level of the caster

D: 6 turns

E: The caster sees invisible things

Using this spell, the caster is able to see every invisible thing and creature in the radius of the spell. No save is allowed to resist the effect of this spell.

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INVISIBILITY

R: 72 m

D: Permanent, until it's interrupted

E: Makes an item or a creature invisible

This spell makes an item or a creature invisible. When a creature becomes invisible, all of the equipment of the creature and the carried items become invisible as well. Items carried by invisible creatures become visible when the creature drops them.

If the caster casts invisibility over an object that is not being carried by anyone, that object becomes visible whenever touched by any creature.

Invisible creatures keep their invisibility until they attack, cast spells, or use any offensive skills against other creatures.

The effect of *Invisibility* may not be avoided with any saving throw.

A light source, like a candle, a torch or a lantern, may become invisible. However, the light that radiates from it will still be visible, like a disembodied light spell.

KNOCK

R: 18 m

D: Special: see the description

E: Opens a closed or magically locked lock

The spell opens any type of lock, padlock, or blocked door, may it be just locked with a key or magically locked, and can also be used to open any secret door that the characters may have found. In the last case, the characters won't need to find the trigger to open the door, because the spell will open it for them.

Spells that keeps the locks and the doors closed will still be active on the target, if the spell is not cast expressly to dispel *wizard lock* or *hold portal*. Thus, if a door is open with this spell without removing the blocking spell, that spell will affect the door again when it will be closed.

This spell can be used to open any blocked gate, any door that's stuck, any

locked chest and any barred door, causing the bar to fall on the floor. If used to unlock a door that's closed with more than one locks or systems, it will only open one of the locks, leaving the other ones in place.

If this spell is used to open anything that has a lock connected to a trap, that lock will open without triggering the trap.

KNOW ALIGNMENT

R: 3m

D: 1 turn

E: Tells the alignment of a target.

This spell enables the caster to exactly read another person's aura and exactly tell his or her alignment. This spell only works on humans, demi humans and humanoids. Up to 10 persons can be analyzed with this spell.

The reverse of this spell can be cast only on the caster and for one turn every detection of her alignment will result in the same alignment of the person who is trying to detect it.

LOCATE OBJECT

R: 18 m +3 m per level of the caster

D: 2 turns

E: Locates an item in the spell radius

Using this spell the caster can find a specific item or any common item. The caster must know exactly the look of the item he wants to find. The spell shows him the direction to follow to find the closest item corresponding to the description given, in the radius of the spell. The caster doesn't know the actual distance of the item, but only the direction. If no item matching the description is to be found in the radius of the spell, the spell bears no effect and is wasted.

PRODUCE FIRE

R: Caster only

D: 2 turns per level

E: Creates fire in hand

This spell causes a small flame to appear in the caster's hand. It does not harm the caster in any way, and sheds light as if a normal torch. The flame can be used to ignite combustible materials touched to it (a lantern, torch, oil, etc.) without harming the magical flame. While holding the flame, the caster can cause it to disappear and reappear by concentration once per round, until the duration ends. Other items may be held and used in the hand while the fire is out. If desired, the fire may be dropped or thrown to a 30' range, but disappears 1 round after leaving the caster's hand. (Any fire it ignites during that round remains burning.)

SPEAK WITH ANIMALS

R: Caster only

D: 6 turns (1 hour)

E: Allows conversation with animals.

When casting this spell, the shubani must name one type of animal (such as wolves or sparrows). For the duration of the spell, the caster may speak with all animals of that type if they are within 30'; the effect moves with the caster.

The shubani can speak to any normal or giant forms of the specific animal type named, but only to one type at a time. The caster may not use this spell to speak to intelligent animals and fantastic creatures.

The creatures spoken to usually have favorable reactions (+ 2 bonus to the reaction roll), and they can be talked into doing a favor for the elf if the reaction roll is high enough. The animal must be able to understand the request and must be able to perform it.

WARP WOOD

R: 72 m

D: Permanent

E: Causes weapons to bend

This spell causes one or more wooden weapons to bend and (probably) become useless. The spell will affect one arrow for each level of the caster; treat a spear, javelin, or

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magical wand as two arrows' worth, and any club, bow or staff (magical or otherwise) as four. The spell will not affect any wooden items other than weapons. If a magical wooden item (such as an enchanted staff) is the target, the wielder may make a saving throw vs. spells to avoid the effect. Items carried but not held get no saving throw; magical items with "pluses" might not be affected, at a 10% chance per "plus." (For example, an *arrow +1* would have a 10% chance to be unaffected.)

LEVEL 3

BLESS*

R: 18 m

D: 6 turns

E: All targets within a 6 m x 6 m area

This spell improves the morale of friendly creatures by +1 and gives the recipients a +1 bonus on all attack and damage rolls. It will only affect creatures in a 6m x 6m area, and only those who are not yet in melee combat.

When reversed, this spell is called *blight*, and places a -1 penalty on enemies' morale, attack rolls and damage rolls. Each victim may take a saving throw vs. spells to avoid the penalties.

DISPEL MAGIC

R: 36 m

D: Permanent

E: Dispels all magic in a 6 X 6 X 6 m cube

This spell dispels the effects of every other spell in a cube 6 X 6 X 6 m side, but won't affect magic items. The effects of spells cast by characters that have same level or a lower level than the caster are automatically dispelled. Spells casted by characters that have a higher level may be too strong to be dispelled. The chance of not dispelling these spells is 5% per level of difference between the two casters. This chance must be determined for every effect separately.

The effects of magic items are automatically dispelled.

ENTANGLE

R: 9 m

D: 1 round per level

E: Controls ropes and vines.

This spell enables the Shubani to use any rope-like object either of living material or of organic origin (ropes, vines, leather strings, roots...) and to move them as he or she wants.

About 15 m of ropes or vines, plus 1,5 m per level of the elf, can be controlled. Commands that can be given are: *coil, coil and knot, loop, loop and knot, tie and knot*, and the reverse of all of them. The vine or rope must be no further away than 30 cm from the item or creature it has to coil around or tie up, so it may be necessary to throw it close to the target.

The affected rope or vine can be handled by the target as he would handle any other entangling object.

HASTE*

R: 72 m

D: 3 turns

E: Speeds up the actions of a group of creatures

This spell may affect up to 24 creatures that are in an area up to 18 m diameter. These creatures may now do whatever action at double their normal speed, including movement. They can shoot twice as often with missile weapons or do a double number of attacks with melee weapons. This spell does not affect spellcasting or the use of magic items. To perform these actions a whole round will still be needed.

The reverse of this spell, *Slow*, may be used to counter the effects of *Haste*, and the other way round. *Slow* slows down the actions of a group of creatures, so that they will move at half speed and they will be attacking at half their normal rate. This means that a creature that normally does only one attack may attack only once every two rounds. *Slow* doesn't affect the use of magic items and spellcasting, either.

Whoever is affected by one of these two spells may try to avoid its effect saving vs. spells.

LEVITATE

R: Personal

D: 6 turns +1 turn per level of the caster

E: The caster can levitate

GYPSY MAGIC

This spell allows the caster to move in the air, floating up or down, but not sideways, with no need for any support. The horizontal movement may be achieved holding onto walls, or pulling on a rope, or even having someone on the ground pulling the caster around. Other ways can be found as well.

The maximum speed of a levitating spellcaster is 6 m per round. The spell can't be casted on an object or a target different from the caster himself.

When levitating, the caster may carry along another creature of human size, if he doesn't wear any metal armor or doesn't carry along very heavy stuff.

MIRROR IMAGE

R: Personal

D: 6 turns

E: 1d4 images of the caster appear

Using this spell, the caster materializes 1d4 illusions that look exactly like him and mirror all his actions. The images materialize close to the caster and must always be all within a 4,5 X 4,5 m area, moving, talking and casting whenever the caster does these things. Concentration is not needed to keep the illusion. The images are summoned for 6 turns, but they disappear immediately if they are hit. Images are not real and may not do any real action, or anything different from the actions the caster does.

Each attack that hits the caster while there's at least one mirror image around will automatically hit an image, leaving the caster unharmed. If the caster and all of his images are hit at the same time by an area attack, all of the images are dissolved and the caster takes the damage normally.

OBSCURE

R: Caster only

D: 1 turn per level

E: Conjures a huge misty cloud.

This spell causes a misty vapor to arise from the ground around the Shubani, forming a huge cloud. The

cloud is 30 cm high per level of the caster, and is 3 m in diameter for each level. For example, a 10th level Shubani could cast an *obscure* 3 m tall and 30 m diameter (15 m radius). The cloud has no ill effects except to block vision.

The caster, and all creatures able to see invisible things, will be able to see dimly through the cloud. All other creatures within the cloud will be delayed and confused by the effect. While within the cloud, these creatures are effectively blind.

SILENCE

R: touch

D: 12 turns (2 hours)

E: All ovement is silenced.

This version of the silence spell is used only on a target at a time and is normally used to improve movement of without producing noise. It is rarely used offensively to block someone else's magic, because of the touch range. If used that way, the target still has the chance of a saving throw vs. spells to avoid its effect.

SPEAK WITH THE DEAD

R: 3 m

D: 1 round per level

E: Shubani may ask 3 questions

By using this spell, a Shubani may summon the spirit of a dead creature, if the body is within range.

A Shubani of level 8-11 is able to summon the spirit of a creature who died no longer than 4 days ago. A Shubani of level 12-15 may contact the spirits of the ones who died within 4 months. Characters level 16-21 may contact the spirits of creatures died up to 4 years ago. Finally, a Shubani of level 22 or higher may contact the spirits of any creature, no matter how far in time was their death.

When the spirit appears, it will always speak in a language that the Shubani understands, and the Shubani is allowed to ask up to three questions.

The spirit is forced by magic to answer the questions to his or her best knowledge, but may only refer to the time when he or she was alive. Also, if the alignment of the spirit is different from the one of the Shubani, the spirit may reply with riddles or answers that are not extremely clear.

WATER BREATHING

R: 9 m

D: 24 hours

E: A creature may breath in the water

This spell allows the caster or any other target to breathe normally under water, with no maluses and without taking any damage, regardless of the depth of the water. The spell does not affect the movement of the target, or his skills, nor it affect his ability to talk, cast spells, or breathing air when out of water.

GYPSY MAGIC

LEVEL 4

CHARM MONSTER

R: 36 m

D: Special: see description

E: Charms up to 18 creatures

This spell works exactly like first level *charm*, but it may affect any creature. If the spell is cast on creatures with 3HD or less, it hits 3d6 creatures at the same time. If the target has more than 3 HD, the spell can be cast on only one creature. Each victim may save vs. spells to avoid being fascinated. If the save fails, each victim feels a strong fascination towards the caster, and will consider him his best friend. The victim will try his best to protect the caster from any danger or threat.

If the caster can speak a language that the victim knows, he may give orders to him in the form of suggestions and friendly advise. The victim will nevertheless avoid obeying any order that are against his own nature or may hurt or damage him.

Depending on the victim's Intelligence score, the saving throw must be repeated every day, every week or every month. As soon as a saving throw succeeds, the fascination ends, and with it the spell. The spell also ends if the victim is attacked by the caster, be it with spells, weapons, or with the use of harmful skills or abilities. The spell is not broken if the victim is attacked by the caster's friends.

CONFUSION

R: 36 m

D: 12 rounds

E: generates confusion in up to 18 creatures

This spell generates confusion in many creatures altogether: it hits all of the creatures in a 9 m radius around the target. The victims with 2 HD or less are not allowed any save. Victims with 2+1 HD or higher must save each round for the time they stay or walk

through the affected area. If only one save fails, the creature falls into confusion and is not allowed any more saves until the end of the effect of the spell.

A confused creature is not able to think rationally and will do random actions. To determine the actions of a confused creature, the DM must roll 2d6 for each confused creature and check the result in the following chart

<u>2d6</u>	<u>Action</u>
2 - 5	Attacks the group of the caster of <i>confusion</i> .
6 - 8	Stares in the air and does nothing for the round being.
9 - 12	Attacks his own group.

Creatures under *confusion* are not able to cast spells of any kind or to use magic items. They will use whatever weapons they have in their hands and will not change them or take out any weapon to fight. If they are bare-handed, they fight bare-handed.

CURE BLINDNESS

R: Touch

D: Permanent

E: Cures blindness on a living creature.

This spell will cure any living creature of almost any form of blindness, including the ones caused by *light* or *darkness* spells, whether in their normal or continual form. It will not, however, affect blindness caused by a curse.

CURE DISEASE

R: Touch

D: Permanent

E: Cures diseases on a living creature.

This spell will cure any living creature of one disease, such as those caused by a mummy or green slime. If cast by a Shubani of 11th level or greater, this spell will also cure lycanthropy.

The Shubani cannot reverse this spell.

FLY

R: Touch

D: 1d6 turns +1 turn per level of the caster

E: A creature may fly

This spell allows the caster or the touched target to fly moving in any direction through the air at a speed of 108 (36) m by mere concentration. Concentration is only needed to move while flying, therefore a flying creature may still float in the air without moving to do other actions, and won't fall to the ground if he loses the concentration. When the spell expires, if the flying creature is not on the ground, he will just fall until he reaches it.

GROWTH OF PLANTS *

R: 36 m

D: Permanent until dispelled

E: Makes 300 sqm of plants grow

This spell causes normal bushes, trees and plants to grow extremely fast, so that they become an entangled mass of thorns, vines, leaves and stolks. The spell may affect an area of 300 sqm, but shape and exact size are decided by the caster. Only plants that are completely inside the area of the spell can be affected, but the area does not need to be completely within the range of the spell.

Normal sized creatures cannot get through the affected area: only very small creatures can get through, and gigantic creatures can open a passage through, as well. The effect is permanent until the plants are destroyed, or until the spell is dispelled by using the reverse of this spell (*Reduction of plants*) or a *Dispel magic* spell.

The reverse spell causes all of the plans in the affected area to rapidly reduce in size, making it possible for anyone to get through the area.

Both *Growth of plants* and its reverse do not affect plant monsters and elven trees of life.

GYPSY MAGIC

HOLD PERSON *

R: 36 m

D: 1 turn per level of the caster

E: Paralyzes up to 4 humanoid creatures

This spell may only be used against humans, demi-humans and humanoids. It has no effect against undead creatures, constructs and any creature bigger than an ogre.

Each victim of this spell may save vs. Paralysis to avoid its effect. Whoever fails the save is paralyzed for the whole duration of the spell.

The caster may decide to cast this spell on a single target instead of a group. In this case, the target gets a -2 malus on his saving throw. If cast on a group, it may hit up to 4 targets, but in this case no malus is applied to the saving throw.

The reverse of this spell, *Free person*, removes any form of paralysis from up to 4 humanoid targets.

POLYMORPH SELF

R: Personal

D: 6 turns +1 turn per level of the caster

E: The caster transforms

This spell allows the caster to take a different shape, taking the look of another living creature. It doesn't allow to reproduce the exact copy of any individual, but just a generic specimen of the selected creature. The HD of the selected form must be equal or lower to the level of the caster.

The transformation doesn't affect the caster's AC, HP, hit rolls and Saving Throws. The caster does not acquire the new form's special and magic abilities, but only the physical ones.

While the caster is polymorphed, he cannot cast any spells. The effect of the spell ends in 6 turns, plus 1 turn per level of the caster, if the spell is not dispelled. The caster may decide to end the spell in advance, if he wants. The caster also goes back to his normal form if he is killed.

Note that this spell transforms all of the caster's equipment with him, including the magic items.

PROTECTION FROM POISON

R: Touch

D: 1 turn per level

E: A creature gets immunity to poisons.

For the duration of this spell, the recipient is completely immune to the effects of poisons of all types, including gas traps and *cloudkill* spells.

This protection extends to items carried (thus protecting against a spirit's poisonous presence, for example). Furthermore, the recipient gains a +4 bonus on saving throws vs. poisonous breath weapons (such as green dragon breath), but not petrification breath (such as a gorgon's).

REMOVE CURSE *

R: Touch

D: Permanent

E: Removes any curse

This spell removes a curse cast on a person, a place or an item. Some curses, especially the ones on magic items, may only be removed for a limited time, at the DM's discretion. To remove them permanently may be necessary to use the clerical spell *Dispel evil* or a *Remove curse* cast by a very high level magic-user. If the DM wants, curses on the magic items may also be removed by removing the reason for the curse, which usually is achieved through some adventure.

The reverse of this spell, *Curse*, casts a curse on a victim. The caster may decide what kind of curse he wants to cast, but he must be careful, because if the curse is too strong, it may backfire onto him. The target of a curse may avoid its effect by saving vs. spells.

Some typical limits of the curses are: no more than 4 points of malus on to-hit rolls, -2 to saving throws or -8 to the Prime Requisite.

LEVEL 5

CALL LIGHTNING

R: 108 m

D: 1 turn per level

E: Calls lightning bolts from a storm.

Element: Lightning

This spell cannot be used unless a storm of some (any) type is within range of the Shubani. This does not mean that she must be within the spell's range of the storm cloud, but only that the stormy weather be taking place within 108 m of him.

If a storm is present, the Shubani may call 1 lightning bolt per turn (10 minutes) to strike at any point within range. The *lightning boh* descends from the sky, hitting an area 6m across. Each victim within that area takes 8d6 points of electrical damage, but may make a saving throw vs. spells to take half damage. The caster need not call the lightning every turn unless desired; it remains available until the spell duration (or the storm) ends.

CREATE WATER

R: 6 m

D: 6 turns

E: creates a magical spring

With this spell, the Shubani summons forth an enchanted spring from the ground, a wall or a stone. The spring will flow for one hour, creating enough water for 12 men and their mounds for a whole day (about 250 liters). For every level of the Shubani above the 16th, another 250 liters of water are created, but the spring still flows only for one hour.

The shubani doesn't have to create the maximum amount of water if she doesn't want to. She might wish to create a spring that only flows for half an hour, or a few minutes. The player only needs to tell the DM how many liters he or she wants the spell to create, up to the maximum amount.

GYPSY MAGIC

CURE SERIOUS WOUNDS

R: Touch

D: Permanent

E: Heals a wounded creature

This spell can cure 2d6 + 2 points of damage to a wounded creature. The Shubani may cast it on herself if desired. This spell cannot increase a creature's total hit points above the original amount.

This version of the spell cannot be reversed and cannot cure paralysis.

FEEBLEMIND

R: 72 m

D: Permanent until dispelled

E: Reduces the target's Intelligence score to 2.

This spell only affects Arcane spellcasters of any kind. The victim loses all of his mental abilities, including spellcasting, speaking and even thinking normally. The Intelligence score of the target reaches 2 points. Any spellcaster may avoid the effects of this spell by saving vs. spells with a -4 malus.

The effect of this spell may only be removed with a *Dispel magic* spell or with a cleric's *Cureall* spell.

NEUTRALIZE POISON

R: Touch

D: Permanent

E: A creature is depoisoned

This spell will make poison harmless either in a creature, a plant, or on a poisoned creature. It will even revive a victim slain by poison if cast within 10 rounds of the poisoning, but the revived victim will be unconscious and at 0 HP.

The spell will affect any and all poisons of animal or vegetal origin present at the time it is cast, but does not cure any damage.

PASS WALL

R: 9 m

D: 3 turns

E: Makes a 3 m deep hole in a wall

This spell opens a hole in a wall that is 1,5 m in diameter and may be up to 3 m deep. The wall may be a natural stone one, may be made of bricks, wood, or any other material, but the hole may never be deeper than 3 m.

At the end of the spell duration, the wall reappears. If someone is in the wall when the wall comes back, the spell ejects the creature, who has 50% chance to end up each side.

The hole can be made both horizontally on a wall, or vertically, on a floor.

PLANT DOOR

R: Caster only

D: 1 turn per level

E: Opens a path through growth

For the duration of this spell, no plants can prevent the caster's passage, no matter how dense. Even trees will bend or magically open to allow the Shubani to pass. The caster can freely carry equipment while moving through such barriers, but no other creature can use the passage.

Note that a Shubani can hide inside a large tree after casting this spell. The caster cannot see what is happening outside, when she does that.

SPEAK WITH PLANTS

R: Caster only

D: 3 turns

E: All plants within 9 m

This spell enables the Shubani to talk to plants as though they were intelligent. The Shubani may request a simple favour, and the plants will grant it if it's within their power to understand and perform. This spell may be used to allow the caster and her party to pass through otherwise impenetrable undergrowth. It will also allow the Shubani to communicate with plantlike

monsters like treants and vampire roses.

STICKS TO SNAKES

R: 36 m

D: 6 turns

E: Up to 16 sticks

This spell turns 2d8 sticks into snakes. The snakes may be poisonous (50% chance per snake). They obey the Shubani's commands, but will turn back into sticks when slain or when the spell's duration ends.

Snakes: AC 6, HD 2, Att 1 bite, Dmg 1d6, MV 27 (9), Save F2, ML 12, AL Neutral, Poison: normal.

SUMMON ANIMALS

R: 108 m

D: 3 turns

E: Calls and befriends normal animals.

The Shubani know that they should never use this spell to lure animals during a hunt. To do so may actually summon on them a curse from the Immortals of nature.

With this spell, the Shubani can summon any or all normal animals within range. Only normal, nonmagical creatures of animal intelligence are affected, including mammals, reptiles, amphibians, etc. The spell does not affect insects, arthropods, humans, and demihumans. The caster may choose one or more known animals, may call for specific types, or may summon everything within range. The total Hit Dice of the animals responding will equal the level of the Shubani. Treat normal small creatures (frogs, mice, squirrels, small birds, etc.) as 1/10 Hit Die each.

Animals affected will come at their fastest movement rate, and will understand the caster's speech while the spell is in effect. They will befriend and help the Shubani, to the limit of their abilities. If harmed in any way, a summoned animal will normally flee, the spell broken for that animal. However, if the Shubani is being

GYPSY MAGIC

attacked when a summoned animal arrives, the animal will immediately attack the opponent, fleeing only if it fails a morale check.

This spell may also be used to calm hostile animals encountered while adventuring.

LEVEL 6

ANIMATE OBJECTS

R: 18 m

D: 6 turns

E: causes objects to move

The Shubani may use this spell to cause any non-living, nonmagical objects to move and attack. Magical objects and living creatures are not affected. The spell can animate any one object up to 200 kg (or roughly the size of two men) or any number of smaller objects whose total weight does not exceed 200 kg.

The DM must decide on the movement rate, number of attacks, damage and other combat details of the animated objects. All objects deal their attacks with the same chances to hit as the Shubani who animated them. As a rough estimate, animated objects may have up to 1 HP per kg of weight. When that number of damage is dealt, the object breaks and the animation ends.

ANTI-MAGIC SHELL

R: Personal

D: 12 turns

E: Blocks every magic

This spell summons a thin, invisible, magic barrier around the body of the caster, at about 2 cm distance from it, that moves with the caster. This barrier blocks every spell and spell effect that hits the caster, and every spell or spell effect coming from the caster. The caster may end the spell in any moment before the 12 turns, but he may not turn the protection up and down at will: once the protection is lowered, it's gone.

No spell or magic item may dissolve this barrier, including *dispel magic*. Only a *Wish* may cancel it.

CURE CRITICAL WOUNDS

R: Touch

D: Permanent

E: Heals a wounded creature

This spell can cure $3d6 + 3$ points of damage to a wounded creature. The Shubani may cast it on herself if desired. This spell cannot increase a creature's total hit points above the original amount.

This version of the spell cannot be reversed and cannot cure paralysis.

DEATH SPELL

R: 72 m

D: Instant

E: 4d8 HD of creatures in a 18 X 18 X 18 m cube

This spell may affect up to 4d8 HD of creatures that are in the effect area of 18 X 18 X 18 m. The whole area must be within the range of the spell.

Normal plants and insects immediately die, and all of the creatures that have no HP score are not counted in the total of creatures affected.

This spell does not affect undead creatures or creatures with 8 HD or more. The smallest creatures are the first ones to be hit.

Each creature in the affected area must save vs. Death Ray or dies.

FIND THE PATH

R: Personal

D: 6 turns + 1 turn per level of the caster

E: shows the path to an area

When casting this spell, the Shubani must name a place that she wants to reach. It doesn't need to be a place that she's been before. For the duration of the spell, the Shubani knows the exact direction to that place. In addition, she also magically gains any special knowledge needed to get to that place (for example, the location of a secret passage, a password to open a door, or anything like that) and always takes the shortest route to get there, instinctively.

When the spell duration runs out, if the Shubani has not reached the destination yet, she only remembers the general direction to the place, but every other information is not available anymore. The Shubani cannot write

GYPSY MAGIC

down or disclose to others the knowledge of how to reach that place in advance, because she gets that information only when she actually needs it.

This spell is very effectively used to find an easy escape route.

GEAS *

R: 9 m

D: Until completed or removed

E: Compels one creature

This spell forces a victim either to perform or avoid a stated action. The action must be possible and non directly fatal to the geased target, otherwise the *geas* will bounce back and affect the caster himself.

When the spell is cast, the victim may save vs. spells to avoid its effect.

If the victim ignores the *geas*, penalties may be applied by the DM, until the victim either obeys the *geas* or dies. Suitable penalties include combat maluses, lowered ability scores, loss of spells, pain, weakness, and so forth. *Dispel magic* and *remove curse* spells do not affect a *geas*. The victim of a *geas* knows that performing the forced action was not his idea and, at the end of the spell, he may decide to seek revenge.

The reverse of this spell, *Remove geas*, will rid a character of an unwanted *geas* and its effects. However, if the caster is of a lower level than the one who cast *geas*, there is a chance of failure of 5% per level difference.

GYPSY DANCE

R: 18 m

D: until interrupted

E: Charms viewers

The Shubani needs to dance in order to perform this spell. When she casts the spell, the Shubani needs to roll under her *dance* skill or, if she doesn't have that skill, under half of her Dexterity, round down.

Whoever sees the dance of the gypsy and is close enough to be affected, needs to roll a save vs. spells at every round. If the *dance* roll was succesful, the saving throw gets a penalty of -2 points. Creatures that succesfully save are not affected for the current round. However, when a creature fails the save, the spell is going to affect it until the end of the spell, and no more saves are allowed to resist it.

Creatures that fail the saving throw are charmed by the dance of the gypsy, and immediately drop whatever they were doing, be it a fight or anything else, and whatever they were holding in their hands, like weapons and other tools. At every round after the first, the affected creatures must save vs. spells and, if they fail, they fall asleep as for the first level spell *sleep*, but with no limits about level and hit dice.

The Shubani may dance for 1d6+6 rounds without getting tired. After this time, she needs to roll a *dance* check per round and, if she fails one, the spell is over. The spell is also over when the shubani's dance is interrupted by some other events, like for concentration.

A creature is free from the charm if it's hit by an attack or the Shubani isn't visible anymore. Any creature freed from the charm is immune to the spell for the rest of its duration.

Please note that this spell affects every creature in the area, including the friends of the Shubani. Creatures that don't need to sleep or don't actually have a brain, like undead and constructs, are not affected by the Gypsy dance.

STONE TO FLESH *

R: 36 m

D: Permanent

E: Changes a stone in a creature

This spell may change a statue or any amount of stone within a 3 X 3 X 3 m cube in living flesh. This spell is very

useful to change back to normal petrified characters.

If the spell is used to animate stone that was never alive, the creature born will be of the lowest possible level and will have no equipment. If with this spell a character is created that may belong to more than one class, the DM will determine it. Any creature animated with this spell is not controlled by the caster, but has his own personality and mind.

The reverse of this spell petrifies a creature with all of its equipment. To avoid being petrified, the target creature must save vs. Turn to stone.

WALL OF FIRE

R: 18 m

D: Concentration

E: Summons a wall made of flames

Element: Fire

This spell summons a wall of fire, thin and vertical. The wall may take any shape or size, up to 108 sqm. The caster may decide where to summon it and what shape and size it will have. Creatures with 4 Hd or less cannot get through the wall, which is opaque and blocks vision. Creatures with more than 4 Hd may get through the wall, but they take 1d6 fire damage. Creatures of cold, undead creatures and creatures susceptible to fire get double damage. The wall must be raising from the ground or a solid support, and cannot be summoned in a space where there is some item or creature. Non-magic missiles thrown at the wall are destroyed. Magic missiles are not affected.

The caster must keep his concentration to hold the wall in place: it means he may not move faster than half is normal rate, cast spells, attack or use any skills that need some kind of activity. Once the concentration is broken, the spell ends.

GYPSY MAGIC

WEATHER CONTROL

R: Personal

D: Concentration

E: The caster may change the weather

The caster may influence the weather around himself for a radius of 200 m, changing it however he prefers. This spell only works outdoors, and the weather effects affect everyone in the area, including the caster. If the caster moves while keeping the concentration, the summoned weather moves with him. The spellcaster may chose among 6 different weather conditions.

Rain: To-hit rolls with missiles get a -2 malus. After 3 turns, the ground is completely covered in mud and the movement rate on the ground is halved for every creature.

Snow: Visibility reduces to 6 m and movement rate is halved. The surface of rivers, lakes and creeks turns into ice. When the snow melts, the ground is left covered in mud and the movement rate is still halved until it dries out.

Fog: The movement rate is halved and visibility is limited to 6 m. When moving across the fog, there's a big chance of getting lost and taking the wrong direction.

Sunny: It cancels any adverse weather condition, but not the consequences left by them, like mud.

Drought: Movement rate is halved. The excess of moisture dries out in 2 turns, and in the same time the mud dries out as well.

Windy: Missiles cannot be used, levitation and fly are not allowed. Movement rate is halved. On the sea, the movement rate of sailships is increased by 50%. In the desert, a sandstorm is generated, with visibility reduced to 6 m.

Tornado: creates a powerful whirlwind controlled by the caster that attacks and moves like an air elemental with 12 HD. The tornado cannot be hurt or killed. In the sea, the tornado may

change into a hurricane or a whirlpool.

MAGIC RESEARCH

Magic research is a procedure typical of the spellcaster classes that is used for three main purposes: research spells, enchant magic items and animate constructs. Under given circumstances, even non-spellcasting demi-humans can create magic items, using their clan relic.

In the campaign in the Principalities, spellcasters are highly recommended to spend a lot of time in their research.

The Shubani may also indulge in magic research, but they have a few more limitations.

First, only Shubani who know how to read and write may research for spells, and even in that case they can only research spells from their list.

Second, the Shubani is obviously limited in the magic items creation by her spell list, therefore she may only produce a very limited choice of items. However, she may always brew potions, since level 1, as explained before.

Third, a Shubani usually doesn't have a library or a laboratory where she can experiment, therefore she may need to borrow or rent someone else's facilities to do her research.

And finally, a Shubani may not animate constructs or create huge magic items.

SPELL RESEARCH

Spell research is used by arcane spellcasters to gain new spells: it allows them to find the formula for a common spell (the ones listed in the spellbook sheet) or to develop a new spell.

The procedure is described in the Gazetteer of Glantri and in the rules cyclopedia. Here I summarize it.

LIBRARY

A spellcaster must have access to a library to research spells. The library must contain books of magic (not spellbooks) for a total value of 2.000 Dc, plus 2.000 Dc per level of the spellcaster. Thus, a 1st level spellcaster only needs a 4.000 Dc worth library, while a 4th level one will need a library worth 10.000 Dc or more.

If the spellcaster is the owner of the library, he gets a +1% bonus for the research of new spells for every 2.000 Dc of value above the required minimum.

If the research is successful, 10% of the money spent for the research (see below) is added to the total value of the library.

TIME

Spell research takes 1 week plus 1 day per level of the spell. Thus, a 1st level spell takes 8 days to be studied, while a 7th level spell takes 14 days and a 9th level spell takes 16 days.

MONEY

Spell research needs expensive materials and ingredients to be used. The cost to research a spell is 1.000 Dc per level of the spell.

SPECIAL INGREDIENTS

Spells of higher levels (5th and above) often require some particular ingredient to be researched. Some of them may be bought in spell shops, but mainly these ingredients must be acquired through adventures. This

ingredient is not included in the cost of the research.

CHANCES OF SUCCESS

If a spellcaster is researching a common spell, the chances of success are calculated with this formula:

$$(Int + Level) \times 2 - Spell\ level \times 3$$

If a spellcaster is researching a new spell, the process is harder and the formula is:

$$(Int + Level) \times 2 - Spell\ level \times 5$$

The success is determined by rolling 1d%: with a score equal to or below the determined one, the research succeeds. With a higher score, it fails.

Scores 96-00 always fail. There is no automatic success score.

MAGIC RESEARCH

MAGIC ITEMS

These rules apply when a spellcaster of level 9 or higher tries to enchant a magic item.

LABORATORY

A magic laboratory is required to create magic items. It is not as expensive as creating a library, though: a basic laboratory worth 2.000 Dc allows to create magic items using 1st level spells and weapons and armors with base bonus +1. Per each 1.000 Dc spent on it, the level of the spells increases by 1. Per each 2.000 Dc the bonus to weapons and armor increases by 1.

Laboratory size does not influence the chances of creating items.

LEVEL AND LIMITATIONS

Spellcasters must be 9th level or higher to create magic items. I added a limitation to the power of weapons and armors on the base of the spellcaster's level, as described in the table in this page.

SPECIAL INGREDIENTS

High level magic items and very uncommon special effects may require a special ingredient not easy to find. The master may allow the spellcaster to buy some special ingredients in shops, but mostly they are obtained by monsters and in adventures.

EFFECTS

When creating a magic item, first thing to do is to write a list of the effects for the desired item. Each effect must be connected to a spell: if the spellcaster does not have a spell to cover that effect, he will have to research it before enchanting the item.

A spellcaster who may cast the *wish* spell may use it to give a magic item any effect even if he does not know an appropriate spell.

INITIAL ENCHANTMENT

Sum up all the levels of the spells used to create one item, then multiply the result by 1.000. This is the cost in Dc of the *Initial enchantment*.

If a magic item has charges, add 10% of the initial enchantment cost to the total for each charge. If the item cannot be recharged (such as potions and scrolls, or if the spellcaster does not want to), the cost of the initial enchantment is reduced by 20%.

For permanent magic items multiply the cost of the initial enchantment by 6.

Spells on a parchment scroll are enchanted separately. A scroll may contain up to 7 spells.

Potions can be brewed to up to 10 portions together in a big cauldron.

CHANCES OF SUCCESS

If a spellcaster is trying to enchant an item he never made before, the chance of success is like researching a new spell, using the level of the spell to use for the item:

(Int + level) x 2 - (spell level x 5)

If a spellcaster is trying to enchant an item he already made before, the chances are the same as researching a common spell:

(Int + level) x 2 - (spell level x 3)

To be sure to use the correct formula, a spellcaster should always keep a diary of the items he creates.

MULTIPLE EFFECTS

If a magic item has more than 1 power, the single effects are enchanted

separately. The first to be enchanted is the one of the lower level and they will be enchanted ordered by increasing level of power.

If one enchantment fails, it's not possible to try and add the following powers, so the object will be less powerful than expected. Once the creation of an item is over, it's not possible to add any more effects.

TIME LIMITATIONS

Permanent items may be limited in the number of uses per day, month, or week. In this case their initial enchantment cost will be reduced as follows:

Up to 3 uses per hour: -10%
 Up to 3 uses per day: -20%
 Up to 3 uses per week: -30%
 Up to 3 uses per month: -35%
 Up to 3 uses per year: -40%

Their final cost will be calculated by multiplying the initial enchantment by 4, then add 10% per each time it can be used in that period of time (up to 3).

TIME

To enchant an item it's necessary one week time, plus one day per every 1.000 Dc spent on it (round up).

WEAPONS AND ARMORS

All spellcasters may enchant weapons with an attack bonus without knowing any particular spell.

The cost of the initial enchantment for weapons depends on the damage dealt by the non-enchanted weapon:

Up to 1d2 1.500 Dc

SHUBANI LEVEL	MAXIMUM WEAPON BONUS	MAXIMUM ARMOR, SHIELD OR PROTECTIVE ITEM BONUS	MAXIMUM N. OF SPECIAL POWERS
9	+1 +2 vs. enemy	+1	2
11	+2 +4 vs. enemy	+2	3
13	+3 +6 vs. enemy	+3	4
15	+4 +8 vs. enemy	+4	5
17	+5 +10 vs. enemy	+5	6

MAGIC RESEARCH

1d4	3.000 Dc
1d6	4.500 Dc
1d8	6.000 Dc
1d10	7.500 Dc

The cost of the initial enchantment for armors depends on the armor itself:

Leather armor	1.500 Dc
Scale mail	2.500 Dc
Chain mail	4.500 Dc
Banded mail	7.500 Dc
Plate mail	12.000 Dc
Full armor	25.000 Dc
Alphatian silk robe	25.000 Dc
Elven silver mail	25.000 Dc
Dragon hide mail	25.000 Dc

Initial enchantment gives a weapon or an armor a +1 bonus.

To increase the bonus, it's necessary to multiply the initial enchantment cost by the desired number of bonuses.

Chances of success are equal to the chance of researching a common spell of a level same level as the base bonus given (1 to 5).

If a weapon has powers, they must be enchanted separately. If a weapon is more effective against some opponents (+1+2 vs. enemy or similar), the extra bonus is enchanted separately.

The cost of extra bonuses is half of the initial enchantment for the same bonus. Note that the special bonus includes the base bonus when written after a weapon, but for the enchantment that must not be considered. For example, a sword +1+2 against elementals is enchanted with a base +1 enchantment and a +1 bonus enchantment against elementals.

Intelligent weapons are very bizarre mistakes: there is a 1% chance per every weapon created that that weapon is intelligent.

Powerful magic weapons are not easy to make: spellcasters may not be able to enchant powerful ones until they master magic very well. The chart in this page shows the limit of the magic weapons enchanting ability of elves, based on their level.

In general, a Shubani only has one possible career ahead of herself: the Shubani. It is a character that has a very strong characterisation, a specific purpose in the society and a natural role as a spiritual leader.

Normally, a Shubani is never too far from her Gypsy group, and travels mostly with other gypsies. She doesn't like to have a fixed place to live, like most of the Gypsies, but it's not uncommon that some Shubani reside at permanent campsites for long periods of time.

High level Shubani normally have a wagon and some followers, but except for that their lives are not that different from the ones of low-level colleagues.

However, if you want to dive a bit more into interpreting this character for a long time, here are some suggestions and hints about their life in the Principalities of Glantri – and maybe even out of them.

A NOTE ABOUT SHUBANI

ADVENTURERS

Shubani adventurers are some of the most uncommon characters ever. They have powers that are seldom useful in combat, and normally only travel with other Gypsies.

The party around a Shubani should always include at least another 2 gypsies, or even better should be a gypsy-only party. This would reflect her role of spiritual leader for the gypsies, who wouldn't want her to go adventuring alone, without anyone to protect her, or even worse with non-gypsies.

Also, the Shubani should get her own wagon as soon as possible, and start collecting things in it.

When among other people, she may perform hand-reading or tarot-reading to entertain the people and get a living. However, when among gypsies, she would perform rituals, weddings and funerals and she would receive gifts for her services.

Like every other gypsy, even the Shubani would want to gather jewels, nice clothes, and even make-up items, to show her wealth and status.

When adventuring, especially when she starts casting spells, the Shubani has a role that is similar to the cleric in common adventuring groups found out of Glantri. She is the support spellcaster that performs healings (especially with her potions) and takes care of protective spells and boosts. But at the same time, being quite vulnerable, she must be protected like a magic-user, because her skills in combat are terribly bad.

Generally speaking, a Shubani should be a character that tries to save the day without resorting to fights or combat spells. She usually has high charisma and is well suited to get Charisma-based general skills. She is also the best possible character to mediate between magic-users and

elves on one side, and gypsies on the other side.

Another important feature of the Shubani – and all of the Mornei Gypsies with her – is that they don't recognise the borders of the nations. Therefore, a Shubani and her gypsy companions may actually travel quite freely across the borders, thus reaching far away lands and suffering much less anti-glantrian bias in the countries that are enemies of the Principalities – like Ethengar and Rockhome.

This may be used by the DM as a chance to bring the campaign out of the borders of the Principalities, and to push other characters to follow their gypsy friends, if needed.

SHUBANI AT THE

GREAT SCHOOL OF MAGIC

Very simply put, the Shubani are not allowed in the School of Magic. Their magic is not based on the study and spellbooks. Their powers at the same level as magic-users and elves are much less developed, and their understanding of the way magic works is very superficial. Their power is more spiritual than due to the study. Moreover, the Council would not allow a Shubani, who is a spiritual leader, in the School. Especially because if she gets a diploma, she would be able to pledge for a dominion.

However, this doesn't mean that a shubani may not ever have access to any school of magic. There are plenty of other institutes in the Principalities, where the young Shubani girls may learn how to read and write, and the basics of spellcasting. In these institutes, the headmasters may allow them in, mostly to get their money as a payment, and because even if they get a diploma there, it wouldn't really allow them to make the same career as a magic-user or an elf.

In these smaller schools, the Shubani may only learn a limited

CAREERS

amount of spells: they would not learn from their teachers the ones that are normally clerical, but they would have a chance to research them.

In the Principalities there are several small schools of magic. Some of them are described here, but the DM may decide to add more to the list. It's completely up to the DM to decide whether any of these schools would accept gypsy students, and eventually which ones of them.

REDSPRINGS (FONTE ROSSA)

Redsprings is a tower in the Principality of Blackhill that is also the Office of the Knights of Blackhill. Here, the knights teach to the unexperienced boys how to fight, while some experienced elves teach the young knights and the gifted boys how to cast magic. Most of the knights keep visiting the tower to learn their new spells, but usually the young students are only taken up to level 3. Then, they are either given a reference letter for their great achievements and are invited to continue with their instruction in the Great School of Magic, or they are invited to start adventuring and find their way in the world.

THE SCHOOL

The School was the first ever school of magic in the Principalities, and it is a small institution of the Viscounty of Castelbianco, that even gave the name to the village where it is, Scuola (School). It is a very small school that only takes children from the Viscounty, where they are taught how to read and write, and the most gifted ones are taught the basics of magic. At the end of the three years cycle, the best student in the School earns a reference letter for the Great School of Magic, written by the Viscount himself.

THE TOWER ABOVE THE CLOUDS (LA TORRE SOPRA LE NUVOLE)

Legends say that in the Principality of Erewan there is a tower built on a

cloud, where young elves are taught fighting and magic. Only elves of Erewan are allowed in the Tower, and nobody really knows what's going on in there. They say you need to know one that studies there to be admitted in this school, and apparently all of the students are taught pegasus-riding and longbow archery.

ALPHEA

Another small school in the Principality of Blackhill, this school is only for girls and the headmistress, Faragonda, teaches them the basics of magic, until level 5. When they reach level 5, Faragonda usually picks some very talented ones to send to the Great School of Magic with her reference letter. In Alpheia the girls are also taught make-up, fashion and etiquette courses, to be perfect ladies in the future.

TORRENUVOLA

This school is also said to exist in legends. Nobody even knows where it is, but takes its name from the fact that it's always covered in clouds, because its towers peak very very high.

They say that the students in this school are only witches and warlocks, and the headmistress, Grizelda, is one of the most powerful witches in the world as well.

Apparently, the School is hidden by the magic of the Witches and the students of this school always end up in the School of Magic somehow, and always become witches or warlocks as well...

LIFE IN THE SCHOOLS

Students in the schools of magic must pay an inscription and a daily, weekly, monthly or annual fee. The cost is usually proportioned to the level of the student. By paying the costs, the student gets food, a place to sleep, and usually a uniform. The student must attend the daily classes that teachers give, and may freely use the library and

the laboratories of the school, normally under some teacher's supervision. When a student uses the library and the laboratories to research new spells, it is always the student that has to buy or find the ingredients and pay for them.

In the schools there are often exams, that may be at the end of one course, after one year, or whenever a student has enough experience to step to the next level. Usually, there's also a final exam. Whenever a student gets to a new level, the teachers of the school pick one new spell to teach him. When a student passes the final exam, it is tradition to give him as a present a small magic item. If the student has a prevalent teacher, it will be this teacher's duty to pick the present, otherwise it will be the Headmaster.

Many schools have special courses that the students may attend by paying an extra fee, and that may teach the students new abilities and new ways to use magic. These courses can be different from school to school, but usually they don't have exams to pass and, at the end of the course, the student gets some new skill or improves somehow in his or her abilities.

GYPSY SCHOOLS

Sometimes, especially during winter, the Shubani and other wise members of the Gypsy society gather in a permanent campsite and here they organise a school for the children. If there are a few girls who have the gift to become Shubani, there may also be classes specifically for them, and they may be able to progress in their studies of magic, even if they didn't attend any other schools before.

When in gypsy classes, reading and writing are not considered important proficiencies. Most of the knowledge is passed down verbally, and usually by sitting around a campfire or drinking a tea crammed in a wagon or in a tent.

SHUBANI AND RELIGION

It has been stated many times by now that the Shubani is the spiritual leader of the Gypsies, and that she has to perform the rituals typical of every religion, like weddings and funerals. But how does this go down with the ban of every religion in the Principalities of Glantri, except for the worship of RAD?

Well, the wizards of Glantri don't see the spirituality of the Gypsies as a real threat to their beliefs. First, because the Shubani and the gypsies in general don't build temples and shrines, don't have real clerics among them, and don't worship any single Immortal.

The religion of the Gypsies worships all of the Immortals together, comparing them to the spirits of nature, therefore their cult does not endanger the diffusion of the cult of RAD. Moreover, they even worship RAD when in the Principalities, and follow the functions in the Shrines of RAD like every other good citizen.

Wherever they go, the Mornei Gypsies tend to always merge well in the religious background, especially for their particular feeling of "universal spirituality" that embraces every Immortal.

When it comes to the single Shubani, you may have the extremely religious one, who prays every single Immortal separately, and the spiritual one who more generally prays them all at the same time. However, the most religious ones prefer not to enter the Principalities, and usually live in other places, like the Republic of Darokin, where there's plenty of temples and people is much more tolerant towards them. It's up to the player who has a Shubani character to decide what type of character he or she wants to play. The DM may advise you about which elements of her characters you must focus onto, but then it's entirely up to you to decide what relationship your character has with religion.

OTHER GYPSY CLASSES

Mornei Gypsies, like any other human group, may access any of the common classes of the characters. However, some classes are more common among the gypsies, and some are more rare.

NORMAL PERSON: Normal persons are common in every human society, and are normally about 25% of the population.

FIGHTER: Like every other human society, fighters are the most common specialised characters. Mornei men highly praise physical strength and a muscular build, therefore strong fighters make for good leaders in their society.

THIEF: Thieves are more common among the Mornei than in other human groups. This is mainly because, living in a more "wild" environment, the gypsies tend to develop more skills than people living in the cities. Also, often gypsies are offcasts and must turn to illegality to survive among other men. Many gypsy women are thieves, too.

MAGIC-USER: Magic-users among the gypsies are extremely rare. The main reason is that not many gypsies can read and write, but on top of that, studying magic requires the student to stay put in the same place for a long time with his or her teacher. There are cases of a few gypsies that learned how to use magic and then returned to their families, but only a dozen or so of these magic-users live in the Principalities. Among the gypsies, the Shubani are the ones who use magic, and their magic is considered the most suitable for their society.

MYSTIC: Gypsy mystics don't live with their family and friends, but spend their life in a monastery. For this reason, in the Principalities there are only two mystics coming from Mornei families. One decided to become a mystic after meeting some of them, and decided to leave his old life behind. Another one

was adopted by the mystics of Lhamsa when he was a child, because his family was killed and he was all alone. For a mystic, having gypsy origins doesn't really add anything.

CLERIC: Like mystics, clerics spend their life in a temple, therefore gypsies usually don't follow this path. Also, their spiritual leader is the Shubani and the don't need other types of religious leaders. Some Mornei clerics live in Darokin, Ethengar and Karameikos, but in Glantri there is none.

EXPERIENCE AND LEVEL UP

INDIVIDUAL EXPERIENCE

This rule allows characters to get personalized experience growth. With this rule, characters gain different amounts of XP by doing different things. When they perform actions that are more strictly connected with their class, the characters earn more XP, while they earn less when they do things that are not very congenial to them.

A Shubani for example is not really the best choice for killing the enemies, but her spiritual powers and her natural charisma make her a character that's much more suitable to perform well when in role-playing situations. That is why she gets less XP when fighting enemies, but gets bonuses when she performs rituals and actions that are typical of the Gypsies.

The following notes explain how different actions are rewarded in terms of XP to the Shubani. A chart in this page will summarize these actions and their XP value for faster reference.

KILL ENEMIES

A Shubani is quite weak in combat, and will possibly try and avoid fights. To kill enemies for a Shubani is worth just 2/3 of the XP value of the monsters.

FIND TREASURES

Gypsies praise treasures, but especially like jewels and gemstones. However, finding treasures gives a Shubani 1 XP for each 1Dc worth of treasures found in adventures.. Commerce and money earned from work are worth less, giving the Shubani only 1 XP every 10 Dc worth of earnings.

RESEARCH NEW POTIONS

Potion making is a great part of the life of the Shubani, therefore learning how to brew new potions through research gives her 1.000 XP per level of the spell used to enchant that potion.

However, a failure doesn't give her any experience points.

RESEARCH NEW SPELLS

Spell research for a Shubani works exactly like for a magic-user, with the exception that she cannot research new spells. A success earns her 1.000 XP per level of the spell, while a failure gives her 100 XP per level.

ENCHANT MAGIC ITEMS

When enchanting a magic item, a Shubani gets 1 XP per Dc paid for the enchantment, if the enchantment is a success. If the procedure fails, the Shubani still gets 1 XP every 10 Dc spent in the attempt.

FIND INGREDIENTS

Some spells or magic items need special ingredients to be researched and, when the Shubani manages to get them, the DM should reward her with an XP bonus worth 100 XP per level of the spell to research, or 100 XP per HD of the monster killed to find it.

USE SKILLS AND SPECIAL ABILITIES

The Master may give a bonus to a Shubani that tries to use her class skills and abilities in the adventures. These bonuses should be always awarded when the Shubani uses her skills to help other people.

FIND MAGIC SECRETS

If a Shubani finds out some ancient secrets, unveils some forgotten magic or even manages to gain it for herself, the Master should award her a bonus on her XP. The bonus should be between 1% and 5% of the XP the Shubani collected until now, but the Master should never give less than 5.000 XP for such an achievement.

FOUND A CAMPSITE

When a Shubani gains the respect of a big community of gypsies, she may be able to found a permanent campsite. She needs to find a suitable place,

SHUBANI EXPERIENCE MODIFIERS	
ACTION	XP
KILL MONSTERS	x 2/3
FIND TREASURES	x 1
COMMERCE AND WORK	x 1/10
RESEARCH NEW POTIONS	Success: 1.000 x lv.
RESEARCH NEW SPELLS	Success: 1.000 x lv
	Fail: 100 x lv
MAGIC ITEMS CREATION	Success: 1 XP per Dc
	Fail: 1 XP per 10 Dc
WISE USE OF SKILLS AND ABILITIES	100 - 1.000 XP
FIND COMPONENTS	100 x lv
	100 x HD
FIND MAGIC SECRETS	1% - 5%
FOUND A PERMANENT CAMPSITE	5.000 XP
PERFORM RITUALS (DURING ADVENTURES)	100 - 1.000 XP
OBTAIN HER OWN WAGON	1.000 XP

ensure that it's free from monsters, try to get the allegiance of the rulers of that land, and build the basic facilities that need to always be present at the campsite. Finally, she needs to gather people to settle in, and to find a few gypsies that are happy to live there permanently, to ensure that the campsite is always kept safe.

If a Shubani manages to do so, she deserves a pretty good XP bonus, usually around 5.000 XP.

PERFORM RITUALS

The Shubani has the power and the duty to perform rituals. If the player of a Shubani uses her to perform rituals wherever she goes, especially if for other gypsies, the DM should reward her a little amount of XP, usually between 100 and 1.000 XP.

OBTAIN A WAGON

The wagon for a Shubani is like the tower for a wizard or the castle for a fighter. It is quite an easy achievement, compared to those big buildings, but it means a lot in the life of a gypsy. When a Shubani has her own wagon, she is completely independent and may travel

EXPERIENCE AND LEVEL UP

alone, reaching whatever place she wants, and any campsite she needs to visit. This improves her reputation in the Gypsy society and her fame. When a Shubani gets her first wagon – and only the first one – she gets a bonus of 1.000 XP.

LEVEL UP

This rule was designed initially only for magic-users and only for the Principalities of Glantri. The rule pushes characters to achieve something that is in line with their character's skills and goals before they can increase their level.

A Shubani needs to successfully research a potion or acquire a new spell before she may gain a new level, to underline her research of the knowledge.

SPECIAL EQUIPMENT

The gypsy society is very peculiar. They spend a lot of resources for clothes, jewels and makeup, and give less importance to money than they do to other possessions. It should come to no surprise that, even when it comes to adventurers, gypsies, and particularly the Shubani, may carry some pieces of equipment that usually the other characters don't.

Here is a short list of typical gypsy equipment.

Altar of the Ancestors

This is a small altar, where relics of the ancient family members are kept, and is always kept in the wagon of the gypsy householders and Shubani. For a Shubani, it is also the equivalent of the temple to a cleric.

When a gypsy dies and the Shubani celebrates the funeral, relatives and friends usually take a memento for themselves to remember them. It is usually a small item with little to no money value that represents some important aspect of the life of the dead one. This item is to be placed in the altar and to be passed down generation after generation to remember the ancestors.

Usually gypsies are willing to go any distance to retrieve the memories of their ancestors, if the items in the altar are lost or stolen.

Cauldron

A cauldron can be used to brew potions and to cook. Most Shubanis have at least a small one that they always carry around in their wagon.

A small cauldron can be used to brew up to 3 flasks of potion or to cook for up to 3 people.

A medium cauldron can be used to brew up to 6 flasks of potions or to cook for up to 6 people.

A large cauldron can be used to brew up to 10 flasks of potions or to cook for up to 10 people.

When brewing multiple potions at the same time, the Shubani only rolls to

determine the success once, and if she succeeds, she manages to make more than one flask. Cauldrons usually need to be hung on top of a fire to be used.

Crystal ball

A crystal ball is a solid sphere of quartz with a diameter of 15 cm or more. Depending on the quality of the quartz, the crystal ball may be more or less expensive. The one listed in the table is the cheapest one, made of clear quartz crystal. The DM may determine the price of other types of quartz balls based on the value of the gemstones in the Campaign book.

Because crystal balls are quite heavy to carry around, and may also break if they fall on something hard, the Shubani normally keep their crystal ball safe in their wagon, closed in a box and sitting on a velvet pillow.

Crystal ball box and pillow

Used to safely store and hold the crystal ball, normally these boxes are nicely decorated and have inside a velvet pillow with a cavity in the middle, where the ball can safely sit.

Dream Catcher

A dream catcher is a charm made of feathers, strings and crystals that is said to have the power to intercept the spirits and the onyric energies. This should give the Shubani more power for their predictions.

Wearing a dream-catcher, a Shubani obtains a bonus of +2% on her score to use the Eye. Only the bonus of a single

Gypsy Special Equipment		
Item	Price (in Dc)	Encumbrance class
Altar of the Ancestors	200	G
Cauldron – Small	10	F
Cauldron – Medium	20	F
Cauldron - Large	30	G
Crystal ball	200	F
Crystal ball box and pillow	50	G
Dream catcher	200	A
Perfume flask - Common	50	A
Perfume flask - Exotic	500	A
Tarots deck	50	B
Tea leaves	15	A
Tea set – Small (2 cups)	25	G
Tea set – Medium (4 cups)	35	G
Tea set – Large (6 cups)	45	G

dream-catcher applies, and wearing more than one will not increase it.

Perfume flask

Gypsies like to wear perfume, to cover bad smells, but especially to show even with their scent that they are rich and mundane.

Perfumes may vary in their cost quite a lot, depending on the ingredients used to make them and the distance they travelled to reach the buyer. Common perfumes are the ones that are quite cheap and can easily be found in the setting, while exotic perfumes are the ones that come from far away and are very uncommon.

Tarots deck

A complete deck of Glantrian Tarots in a small wooden case – to protect them from bad weather, and to ensure that none of the cards gets lost.

A deck is made of 80 tarots: 35 arcans and 45 cards divided in five suits. You can read the supplement "Glantrian Tarots" for an overview of the tarots, their use for fortune telling and the card games that can be played with them.

SPECIAL EQUIPMENT

Tea leaves

Tea leaves are sold in bags and each bag contains leaves for 10 teapots of tea. There are many blends of teas and herbal infusions, but they all have the same average cost. Usually the tea leaves are used together with a tea set.

Tea set

A tea set consists of a teapot, a honey jug, a milk jug, and two, four or six sets of saucer-cup-teaspoon. The tea set is usually made of china, but there are some made of pelt or silver which may cost less or more. The cost given in the table is for the average china tea set, but the DM is free to adapt it to his or her campaign.

GYPSIES OF THE KNOWN WORLD

Finally, to conclude this booklet, let's take into consideration all of the Gypsies of the Known World. The characters may come across them in their travels, and the DMs may decide to use them in their campaigns, even out of Glantri.

The ones described here are the ones that I include in my campaigns, but the DM is free to use only some of them, or to even add more gypsy communities around the world, to suit the needs of his or her campaign.

Mornei Gypsies

These are the Gypsies that can normally be found within the borders of Glantri, and this handbook is about them. They live in the Principalities, in the Khanate of Ethengar, in Darokin, Alfheim, Karameikos, Thyatis and the Five Shires.

Ohallai elves

These elves are a small clan based in Alfheim. Their Tree of Life is the Sanctuary Elm, and they usually go back to the Tree every now and then to rejoin with the members of their clan. For this reason, they tend not to travel too far from Alfheim, and they are most typically found only in Alfheim and Darokin.

Rainbow Tribes

These gypsies got their names for their habit to wear very colourful clothes. They are members of a few nomadic tribes of the Emyrates of Ylaruam, but their lifestyle is more similar to the gypsies, than to the other tribes of the desert. These gypsies can be found in Ylaruam, Soderfjord, Rockhome, Darokin, Ylaruam, Minrothad and Ierendi.

Frost Gypsies

The Frost Gypsies are the descendants of clans of the Northern Reaches that have lost their lands and have become nomads. They wear fur all year round and are great hunters

and merchants. They typically live in the Northern Reaches, but may travel to Wendar, Ethengar, Darokin, Rockhome and the Norwold.

Hypsies

That's the name that the halflings give to the hin gypsies, which are the gypsies of the halflings. This is the smallest gypsy community in the Known World, and except for them belonging to a different race, they are very similar to the Mornei Gypsies. They live in Darokin, Five Shires, Karameikos and Ierendi.

Arsenic and old Spellbooks

The Shubani

And the Mornei Gypsies

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Fully reviewed by March 2nd 2023

Emanuele Betti